Church-School Administration

By

E. Morris Fergusson, D. D.

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E. MORRIS FERGUSSON, D. D.

Author of "How to Run a Little Sunday-School"

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To
the memory of

EDMUND

(*1899–1920*)

whose radiant life exemplified
the ideals of religious education

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Preface

FOR the practical superintendent, for the pastor and director seeking the best in methods of local religious education, for the student of church-school method, and for the teacher in need of a class text on church-school administration, this book is written. It embodies views, experiences and convictions gathered in thirty-six years of active Sunday-school work, field and local; and it aims withal to represent the latest viewpoints and standards of our rapidly changing church-school situation, and to forecast the further changes which now impend.

I have tried not to forget the situation and needs in the little Sunday-school of the rural and frontier fields, whose workers constitute so large and significant a section of our Sunday-school army. The principles laid down, and most of the precepts, are for them no less than for the worker in the church school of city size and departmental development. But for the specific study of little-school problems as such, the reader is referred to my earlier book, " How to Run a Little Sunday School."

The treatment starts with a general view of the steps needful in organizing the school for efficiency of operation. It closes with a review of those features of church-school life which minister to personal

religion and lead to holiness of character and dedication to Christlike service. Between these chapters the main topics with which the administrator must deal are duly considered and his practical problems discussed.

Most of the chapters open historically. I have sought to show how our present modes of work have grown out of those current in the last generation, and in the times before. I hope thus to enable such of my fellow-workers as still follow the old ways to see the path over into the new and the reasons why the new ways are better. Perhaps, also, some of those whose approach to religious education has been modern and academic may be strengthened in sympathy and respect for the conservative wing of our common host, through these glimpses at the progress of each specialty to its present stage of educational development. If the church-school worker of to-day matches his predecessors in faithfulness and eagerness for the best, he will do well.

I have been greatly helped by the criticisms of my Sunday-school friends who have read the manuscript in some of its earlier forms.

E. M. F.

Auburndale, Mass.

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I

THE CHURCH SCHOOL ORGANIZED

1. Why Organize?

Whatever service we may desire our church school to render, it must be organized if the service is to be rendered surely and well.

Poor organization shows in a dependence on the initiative of the leader. He thinks of everything, tells everybody what to do, announces or signals his order for every act and performs most of the acts himself. In contrast, a well organized school has every act and function provided for. The school runs "like a machine,"—except that its members are alive, intelligent and enthusiastic in taking the parts assigned them, and the "machine" has the capacity for growth and self-direction.

Every step toward better organization releases for profitable service some force that previously was consumed in the task of running the machine. Of these forces the most valuable is the initiative of the leader. In an unorganized school this is all expended in the maintenance of routine. Such a school is said to be "in the ruts." Better organization releases this power and enables the leader to seek the higher life of the school.

The wise leader, therefore, will constantly study

the workings of his school, both those under his own hand and those already committed to others, with a view to making every such working, as far as may be, automatic through organization.

2. Organizing the Session.

The first feature, ordinarily, to need organization is the order of service for the Sunday-school session. Steps to that end will be:

(*a*) Provision of separate assembly rooms, as soon as may be, for each of the departments of the Children's Division, and permission for these departments to plan and hold separate services for the full time of the school's session. (Chapters III and VII.) Extension of this arrangement to any older class that desires to meet separately for all or part of the service time. The responsibility for results in such case should be left with the class.

(*b*) Division of the whole time into periods, each with its own plan and culmination, like an act in a drama. These will naturally be:

(1) The assembly period, from door-opening to the hour of beginning. The janitor must have a rule as to the opening of the doors and must be made responsible for order until some appointee arrives to whom the leadership shall pass. For the assigned minutes of this period a sequence of steps must be established, leading up to the call to order.

(2) The period of worship, covering the first minutes of the session. (Chapter X.)

(3) The period of desk instruction. (Sec. 9 of this chapter.)

(4) The period of class instruction.

(5) The period of closing. The tendency to-day is to transfer this period to the separate class sessions, allowing each class to finish its work and ad-

journ with a prayer, whether in its own room or on the main floor. In some church schools the intermediate classes occupy the main floor, all others having separate rooms; and the closing period is used by the department principal as his platform time. (Chapter III.)

(6) The period of dismissal, ending with the locking of the doors.

(*c*) Provision of an order for each period of the program, with responsible conductors and participants.

(*d*) Publication of these orders, by printing, posting or drilling from the platform, so that all will know and take their proper parts.

(*e*) Training of the various assistants to perform their parts in proper sequence, with observance of the time schedule and in a spirit of worship and consideration of the end in view. (Chapter II.)

3. Organizing the Pupils.

School children are of many ages and capacities. Each of these has its characteristic needs. While individuals vary widely, it is possible to strike a dependable average for the capacity and need of a particular age, and on this average to base a particular method for the instruction and training of the group of pupils who may be assigned to the work of this age. This organizes the continuous nurture of the child into a series of steps or grades. Dividing the pupils thus, in order to the better meeting of their respective needs, is the first step in the grading of a school.

In the school of the home the nurture must remain continuous, expanding steadily with each child's expanding powers and needs. It will also be a different

nurture for each individual child. In the school of the community, however, or of the church, grade-grouping is necessary, in order to meet, at all stages of growth, those needs of all the pupils for which the particular school is responsible.

Punctuating the otherwise steady growth of the child's powers from infancy to maturity are certain times of transition from one stage to the next. Some of these, like teeth-cutting and puberty, are physiological and fairly constant for humanity generally. Others depend more or less on our social and educational customs. It is manifestly desirable, in the interest of a unified education for each child, that the standard educational breaks and transitions of the community system and of the church system shall agree.

With the help of these transition epochs, a series of periods may be established for any school, by means of which all the pupils of any three or four years can be rationally grouped together for mass leadership in worship, instruction and activities. These will then be the departments of that school. The single-year groups within the departments will ordinarily constitute the grades. The advantages of a standard basis of grading and departmentalization are obvious. All week-day schools acknowledge the need of this organizing of the pupils. The church schools, with equal need, are now rapidly falling into line.

The standard grades, departments and divisions, as recognized by the International Sunday-school Association and the denominational agencies of religious education, are:

Children's Division:

Cradle Roll, birth to three years.
Beginners, four and five.
Primary, six, seven and eight.
Junior, nine, ten and eleven.[1]

Young People's Division:

Intermediate, twelve, thirteen and fourteen.
Senior, fifteen, sixteen and seventeen.
Young People, eighteen to twenty-three or twenty-four.

Adult Division:

Adults, from twenty-four up; including parents' classes and adult members of the Home Department.[2]

Steps to be taken in thus organizing the pupils will be:

(*a*) Without regard to classes, determine the proper grade of each pupil up to and including seventeen years, recording this on a graded roll. This should, of course, be done with the coöperation of those who know the pupils well. Consider first age, then public school grade if available, then size, home conditions and other special characteristics of the case. The older the pupil, the greater the probability of error in following age alone.

[1] The Junior Department was formerly recognized as consisting of four yearly grades, from nine to twelve. Many church schools are still so organized. The official steps in the transition from the four-year to the three-year basis have not yet all been taken; nor has final action been taken on the names of the divisions as here given.

[2] There is also a School Administration Division, including the general officers of the church school.

(*b*) By shifts and reorganizations, as opportunity offers, adjust the present class system of the school so that each class shall stand for one or more grades of boys or girls. In a school of 200 members or more, each class can stand for one grade only; but where the school is smaller pupils of two or even three grades may have to be taught in one class. Make transfers by invitation to those to be transferred, from the pupils of the class to which they are to go; the teachers concerned having previously agreed to the arrangement. This smooths the transaction. Such transfers should happen informally from time to time, until the closest possible harmony between the class system and the grade system has been secured.

(*c*) Fix the annual day of promotion. This is ordinarily the last Sunday in September, just before the opening of the graded lesson courses on the first Sunday in October.

(*d*) Advertise the grades in every possible way; thus arousing the pupils' ambition to prove themselves worthy of promotion by the faithful doing of this year's assigned work.

(*e*) Enlist all, especially the older pupils, in support of this system, by showing them that in this way only can the grades be annually renewed and maintained and each pupil given his fair share of what the school has to offer.

4. Organizing the Teachers.

The separation of the pupils into these grades and departments carries with it a like separation among the teachers, with the need of a principal teacher at the head of each department. Good work also will demand in most of the departments the organizing of a staff of assistants. No single operation in the or-

ganizing of a church school does more to relieve the leader of detail than the placing of a department under the care of a competent principal and then dealing with those classes through this principal only.

From the time (about 1820) when the "infant Sunday school" was introduced in America, it has been the rule that the smaller children should be grouped into an "infant class" or "primary department," with a separate and permanent teacher, who usually handled in one class-group all or most of the ages now comprised in the Children's Division. This permanency of the primary teacher tended to her constant educational growth and gave her a standing above the teachers in the main room; because they moved along from year to year with the natural growth of their classes and so were unable to profit by the increase of teaching material for the use of successive classes or by experience in its use.

The modern church school extends this advantage to all the teachers, by attaching them to one department, sometimes to one yearly grade, and by providing for the promotion of the pupils, singly or as a class, at the end of each year to the next higher grade, and at the end of each department period to the next higher department. The teacher in the latter case is assigned, ordinarily, to one of the new classes entering from below.

5. Organizing the Officers.

Besides the pupils and the teachers with their principals, the church school needs certain officers for

service to the school as a whole. These, with the matters appropriate to their respective trusts, are now by the International standards of classification counted as the Division of School Administration, both in the local school and in the field work pertaining thereto.

In a well-organized church school each of these officers (Chapter II) has been assigned his precise responsibility and trained to the efficient performance of it. He has been given in his jurisdiction freedom to do the work in his own way and encouraged to originality and progress. The process of annual election or appointment has been so established that each officer responsible for the work of an officer below him is free, if he wishes, to nominate one of his own choice for the place; this choice being subject to confirmation by those who must work with and under such nominee for the year. Such a system of reports, also, has been established that every work is exhibited in detail to those concerned, to be praised or censured as it may be found good or ill.

6. Organizing Membership Increase.

No feature of church-school work is more in need of good organization than the process by which new members are recruited, received, trained and inspired with the school's ideals; and nowhere in the school is the need of good organization, ordinarily, more completely overlooked. Ten superintendents are concerned with the work of gaining new members for every one who gives a thought to what must be done after the new members enter the school.

Instead, therefore, of spending one's whole effort on the launching of an elaborate membership contest, with no further or higher goal than a record of increased numbers, it is better to organize thus:

(*a*) Stimulate regular and punctual attendance, to get more and better work done for and by those already enrolled.

(*b*) Determine what should be the maximum size of each class and department, in order to make full use of present available resources in teachers, seats and room-space, without loss of efficiency through crowding and interruptions, and without disarranging the proper proportions of the departments and grades. This will show what vacancies there are to be filled by recruiting.

(*c*) Plan increases in the force of officers and teachers along with increases in the number of pupils. Plan also to train the new official recruits in the duties to which they are to be assigned.

(*d*) Establish a school register, with a system for receiving, enrolling and assigning each new pupil and for keeping his record up to date. The system should include a fixed procedure for following up irregular pupils and those who have left the school. Make it impossible to enter the school except through proper registry and assignment, and hard to get out except through orderly dismissal to another school.

(*e*) Build up the fellowship spirit of the school, so that all who ever attend will want to belong; and improve the teaching, so that all who belong will wish to continue receiving such good instruction.

(*f*) Make the recruiting of new members, where such can be received, part of the school's missionary service, in which all are urged to engage; and, in addition, conduct from time to time a systematic canvass.

7. Organizing the Course of Study.

The organizing of the pupils into grades, more or less closely represented by the classes, and the teachers into department faculties, opens the way for the corresponding organization of the materials of instruction.

The American Sunday school, in the course of its evolution into the church school of to-day, passed for most of the denominations through a forty-year age (1872–1912) of lesson uniformity, during which time it was the accepted idea that the material for study should be the same for every class and age in the school, that this material should consist of a selected Bible passage some ten or twelve verses long, with a "golden text" and other accessories, and that the adaptation to the needs of the different ages should be secured by a more or less radical process of selection and adapted treatment for each department, age and class.

The long struggle for lesson gradation, in and out of the fellowship of those who stood together in support of this principle, has now brought us to where all, apparently, concede the reasonableness of grading the material as well as the method of the lessons; though a large minority of the Sunday schools still use the uniform lesson supplies. It is hard to see how any one can accept the general principle of this chapter and not agree that the first step in organizing the studies of the school will be to give each department, and presumably also each yearly grade, its own lessons; each course being chosen with an eye single to the spiritual and other needs of the pupils using it,

and therefore chosen without reference to what other classes with other needs may be studying at the same time. (Chapter V.)

8. Organizing the Music.

Unorganized music in the church school is that which is chosen and given out by random and usually hasty selection, on the theory that we must sing something, that it should always be lively and inspiring, that any playing by the pianist is mere filling-in, and that there is no connection between the educational and spiritual purpose of the school and the music that forms so conspicuous a feature of the sessions. On this theory, of course, any superintendent may be the school's musical leader; and no organization is called for beyond a supply of hymn-books and some provision for starting the tune.

When, however, we consider that religious education includes the nurture of emotions as well as of ideas, that music is part of the language of emotion, and that character is shaped and decision arrived at, in numberless instances, under the spell of musical influence, we see that apart from the idea-value of the words of our hymns, the emotional value of our church-school singing is an educational force that it is a sin to squander. The words have value chiefly in giving to the tune its intended emotional force; though, of course, they often carry their own message as well.

In organizing the music the leader will provide the school with a hymn-book edited in conformity with the educational conception of worship-music. He

will seek a chorister and an accompanist who accept this principle and are competent to interpret the music to be used. He will then plan his programs of worship with a view to the use of every hymn and musical number in leading the school along some purposed line of emotional expression. Sometimes this will be lively and enthusiastic; at other times it will be prayerful, penitent, grateful, trustful, or sympathetic with the needs or the sorrows of others.

It is not easy to make choices like these, or to find choristers able to interpret and carry out such a policy. But our professional training schools are beginning to send forth leaders able to follow the vision and show it to others; and as the courses given in community training schools on the ministry of music in religious education are multiplied, we may hope for an increase in local workers qualified to help the superintendent in the organizing of the music of the church school.

9. Organizing the Calendar.

In the days of uniform lesson procedure each superintendent was supplied with a ready-made calendar for his weekly and yearly platform work. There was always a "lesson for the day." This calendar also furnished each quarter a lesson on temperance and took note of Christmas, Easter and a few other occasions. Many of the older superintendents feel lost without this well-remembered guidance.

Now, however, with graded lessons in many if not all of the main-room classes, each leader must draft a calendar of his own. He must look ahead, plan for

the due observance of such festivals as the school should celebrate and for whatever preparations these will call for, pay reasonable attention to the minor dates and special Sundays, and fill the dates not otherwise covered with topics of his own choosing; thus providing for every Sunday in the school's year an appropriate and helpful lesson for the day. Around this lesson, whether seasonal, churchly, evangelistic, missionary, Biblical or generally didactic, he may group his prayers, reading selection, story, brief talk, and one or two hymns; thus securing for the school's main assembly that unity of sessional emphasis that was formerly supposed to be given by the uniform Bible lesson. (Chapter IX.)

Back of the public calendar of festivals and Sunday services will be the manager's calendar of educational enterprises to be undertaken, goals to be attained and responsibilities to be taken up and assigned or personally discharged, each in due season. Before the year begins, the executive must work out his projects, discuss them with his fellow-workers and fix plans of coöperation for making each a success. In the superintendent's note-book will then be recorded the dates when the various steps in preparation for each of these must be taken. The superintendent who sets apart some time each week for work on that which lies beyond next Sunday will come somewhere near the attainment of his yearly goal.

10. Organizing the Finances.

Good education costs money; and it is worth paying for. The easy way to finance a church school is

to do without any but the cheapest and most meager equipment and coin the interest of those engaged in the work to pay for it. In such a school the bare idea of paying money for a teacher's or a leader's service is regarded with horror as treason to the high principle of voluntary service on which our Sunday-school traditions have been built. Nearly equal shock is felt if it is proposed to expend any but the merest dole on the attendance of one or more of the teachers at a summer school or other opportunity for intensive training.

A church school cannot afford to run on principles like these. The financial side of its life must be organized as carefully as its lessons. By successive steps, educational and diplomatic, the leader must (*a*) enlarge its budget, economizing on outgo that is educationally unproductive and increasing outlay on that which will count, (*b*) convince the church that it cannot afford to let its school remain financially independent, and cause the annual school budget to be added to the general budget of the church, (*c*) interest his force, teachers and pupils, in increasing their regular or special contributions to direct local church support and the church-approved benevolent causes, so that the church officers may feel that their adoption of their own school was a good investment, and (*d*) set before each class and department and the school as a whole an inspiring set of choices for their giving service, so that the school's giving shall in all its aspects be an educational and a character-building feature of the work.

So organized, the income side of the school's life

will prosper. Its outgo side must be organized with equal care. Each department and officer must be ready in season with his detailed estimate of expense for the year soon to begin. With the help of these a finance committee will draw up the annual budget. This fixed, the superintendent will notify each subordinate of the amount of his credit and how it is to be drawn on. The treasurer will apportion general bills to the accounts to which they should be charged, and from time to time he will report to the workers' council how the accounts stand. A rule for making payments from the treasury will be adopted and lived up to. In reporting for the year to the superintendent, each department head will be asked to state how much money was spent by his department during the year, and what the work got for it. If all drafts are made directly on the church treasury, these rudimentary rules of sound business practice must be even more carefully observed.

11. Organizing the School's Relations.

(*a*) *With the Church.*—No church school can afford to live its life alone. It must be actually, not nominally, a living part of the church it serves. Besides the financial connection just described, there must be an educational relationship. The church, through its highest governing authority, must assume responsibility for the school's work, by the appointment of the superintendent or the director of religious education who is to have charge of its administration for the year, and by a loving and practical interest in its work and needs. The best way for the

church to discharge this responsibility will be through a small, competent and active committee on education, constituting a "school board" for the parish.

(*b*) *Internally,* the relations of the workers must be established. The teachers having been separated into departments and divisions, they must also, with the officers and heads of the older classes, be united in a school body, the Workers' Council, whose monthly conferences will develop unity, zeal for progress and a sense of responsibility for the welfare of the school as a whole.

(*c*) *Denominationally,* the school must be trained in loyalty to the fellowship of school service for which its denominational board, society or agency of religious education stands. It must be led to give first consideration to the standards and programs of its duly constituted leaders in the body to which its church belongs. Whatever quotas or tasks are set before it should be accepted as a challenge and wherever possible met or exceeded.

(*d*) With equal fidelity should the church school acknowledge and discharge its *neighbourhood* obligations to the fellowship of Christian schools in the township, county or other community unit of which it is a part. Its report should be furnished when called for by the secretary of the county association; its fair share of the expense of the united work should be promptly met; and at every convention its delegates should appear. Whether the school be large or small, needy or splendidly equipped, it cannot afford to neglect the gains of this relationship or the duty of rendering this service. By the firm es-

tablishment of these local relations we begin that rebuilding of the undivided religious community without which the blessings of an adequate education in religion for American childhood and youth will be forever beyond our reach.

Assignments

The numbers refer to the section numbers in the text.

If not yourself a superintendent, take a school of which you know something and answer as to that school, estimating or imagining where you cannot supply the facts.

1. Name a few symptoms of low-grade organization that you have seen in a Sunday school.

2. Outline your school's service as usually conducted, giving the time when the periods begin and indicating briefly what is done in each period.

3. Write from memory, in one column, the list of standard grades and ages as here given; and alongside it show how the departments and grades are now arranged in your school.

4. Give reasons why a teacher should stay in the department when the class is promoted to the next department. (If you do not consider this a good rule, give also the reasons against it.)

5. Why, and how far, should an officer be free to work in his own way?

6. Outline a plan of campaign for an increase of your school's membership, showing, in a few lines, the order of the steps to be taken.

7. In parallel columns, write the advantages of

uniformity in lesson material and the advantages of material chosen independently for each grade.

8. (1) What hymn-book is used in your school? When was it introduced? How does the supply of good copies compare with the need? (2) Name a few hymns recently sung in the school, from which you feel that a religious benefit was derived. What benefit?

9. (1) Which festivals does your school observe? How do you observe Christmas? (2) What gains do you notice from the Christmas observances? What costs, in time, attention, feelings and money? (3) Who carry the Christmas responsibility? How and when are they appointed? (4) Write, in a column, the dates of the Sundays for the next calendar quarter; and against these see how many appropriate topics you can set as the desk lesson topic in your school for that Sunday.

10. (1) Draw up, from memory and estimation, last year's budget of expense for your school; or sketch a budget covering all real needs for next year. In so doing, classify the expenditures in such a way that the school and the church can both see how far each feature of expense is justified by results. (2) Draft a by-law to govern the treasurer in making payments for school expense. (3) How are your school's expenses covered? (4) Describe your plans for benevolent giving. When and how are gifts made? To what objects? How far have classes and departments a say as to where their gifts shall go?

11. Of the four relationships named, which are well organized in your school?

II

THE OFFICIAL STAFF

1. The Distribution of Jurisdiction.

The first task before the executive head of a church school is to secure a clear and detailed vision of what his school ought to be. To aid the student in gaining such a vision was the aim of Chapter I. Next in importance is the task of completely distributing his own managerial jurisdiction.

A manager's jurisdiction is like an estate in the hands of an executor. At the outset of the trust it is all his own. By one act after another debts are settled, claims collected, properties liquidated, legacies paid and distributions effected, until at last the trust is wound up and the executor discharged. So the superintendent at the outset of his year may properly charge himself with full responsibility. Rapidly, however, he will arrange with one worker after another as to what that worker's special responsibility is to be. When this process has been completed, the entire estate will have been distributed, except that definite round of labour by which he, a worker among workers, shares the service of the cause.

When this task is well performed, not only does the school run smoothly (Chap. I, Sec. 1), but every officer and teacher, and every pupil entrusted with

any responsibility, has been given a strong motive for doing his own particular task faithfully and well. This chapter aims to study the official force of the church school with reference to the effective application of the principle of distributed jurisdiction. The teaching force, while not here excluded, will be more carefully studied in later chapters.

2. Classes of Officers.

No satisfactory enumeration of the officers of the church school can be made while we think of them as a single class over against the pupils and the teachers. Still less is it possible thus to discuss their functions and related responsibilities. Each officer has a work to do which is vitally related to the work of others; and before we can profitably consider the work we must take account of the relations. The moment we do this, we perceive that there are distinct classes of church-school officers and that we must consider each class in turn.

A classification of the officers needed in the well organized church school, if based on the nature of the relations sustained, will be as follows:

(*a*) Officers of the church in the church school.
(*b*) Officers of the board or council of the school.
(*c*) Officers of graded instruction—the principals of divisions and departments.
(*d*) The executive staff of the school.
(*e*) Assistant officers.

Let us follow this classification in our study.

3. Officers of the Church.

(*a*) The *pastor,* as executive head of the church, comes into the church school as ranking officer, with supervisory but not immediate jurisdiction, except as this may be expressly conferred. The fact of his being pastor gives him no specific function, unless it be that mentioned in Section 4, below. His general function is to oversee the conduct of the church school, advise with its leaders, represent its interests in pulpit and church councils and coöperate as ways open. It is just because this service from the pastor is so greatly needed and when wisely and heartily given counts for so much in the life and progress of the school that it ought not ordinarily to be limited by exclusive attention to the adult class or any other special field of service.

As spiritual leader of the congregation the pastor will from time to time need the use of the platform and other parts of the school mechanism in carrying out his plans for reaching the children and young people with special messages and invitations. These facilities can be thus used so as to strengthen and not diminish their educational value. For all such purposes the pastor's jurisdiction should be loyally conceded and full coöperation given.

(*b*) Next in rank, as a church officer in the school, will come the *director of religious education.*

More and more clearly to-day we realize that besides the intelligent layman's business training, adapted to the needs of the church-school enterprise, we need for the conduct of a real church school a technically trained educational executive who has

specialized in the teaching of religion. If teachers of religion need training, how much more they who are to train and direct them! Few churches have yet realized this need sufficiently to employ such a worker; but that gives us no warrant for failing to call for the filling of this office as part of the church's task in the upbuilding of a modern church school.

The jurisdiction of the director is derived from the church and extends beyond the Sunday school to all features of church life which are or can be made educational. In some situations it may be best for him to take the superintendency for a season, until he has worked out its functions on an educational basis and prepared the office for transfer to one who is ready to administer it in sympathy with his plans. Usually, however, it is better for him to carry only those functions which are strictly educational, leaving general administration in the hands of a separate executive. Close and cordial collaboration between the two leaders will of course be essential.

(*c*) Third in this class will come the *superintendent.*

Whether in conjunction with a professional (in some cases a voluntary) director of education or carrying the whole responsibility alone, the superintendent of the church school should derive his jurisdiction from the church which has entrusted its school for the year to his leadership. Only so can the church be led to accept its responsibility for the religious education of its children.

Full voice in the acceptance of their leader should be accorded to the board or council of the school,

after the church authorities have made their nomination. The principles governing this arrangement are discussed under Section 7, below. The pastor, as go-between, can easily guide the two parties' choice to a harmonious outcome; but the formality of annual choice by the church and ratification by the teachers should be maintained.

4. Officers of the Council.

Every church school has or should have some form of legislative organization, by which the officers and teachers—to whom should be added the presidents of the older organized classes—take part in the management of the school's affairs. The stated meeting of this body is now called the workers' conference; and the body itself we may call the workers' council. (Chap. VIII, Sec. 9). The officers of this council constitute the second class of officers of the church school.

Three officers are called for by the work of this council. It must have a chairman, a clerk and a treasurer. Provision should also be made for a vice-chairman to fill the chair in the chairman's absence.

(*a*) *The Chairman.*—In the rules of one church (the Methodist Episcopal) it is provided that the pastor shall be chairman of the Sunday-school board, corresponding substantially to the workers' council. Quite apart from this prescription, there are good reasons for considering the adoption of this custom. Manager of proceedings at the meeting the superintendent certainly must be. But from which point can he do the most effective managing—from the

chair, or from a seat on the floor? Every pastor is a parliamentarian, familiar with the usage of his denominational body. He knows that it is contrary to rule for the chair to speak to a motion. If he should forget this, it can without disrespect be called to his attention. By a careful preparation of the docket, with notifications to participants, the superintendent can hold full control of proceedings; and being on the floor he can with propriety speak on every matter on which he has aught to say. The office of chairman of the council, moreover, is an excellent school for the pastor, or for the senior deacon or elder who may be honoured with the vice-chairmanship.

(*b*) *The Clerk.*—It is usually assumed—surely without much reflection—that the secretary of the Sunday school is also clerk of the council. But if the body is to be educated to a sense of its co-responsibility with the superintendent for the welfare of the school, why should it not elect a clerk of its own? Such an officer, chosen from its own number, can usually do it better service than can be had from the overworked secretary. He will also be immediately responsible to the body that elected him. His duties will include good minutes, prompt notices of meetings and a well-kept roll.

(*c*) *The Treasurer.*—Chief among the council's functions, as the church school is ordinarily run, is the control of school funds. The treasurer of the church school, therefore, will derive his office from the council, in order that he may be fully responsible thereto. He will not be an officer of the church, like the superintendent, nor a nominee of the super-

intendent, like the secretary. He will be an officer of the council; and he should be elected by that body from among its own number, that when a special meeting is hastily called he may be there.

Being treasurer of a school, where the educational value of the offerings far outweighs their monetary value, the treasurer should so keep his books and make his reports that the gifts of individuals, classes and departments shall have the highest possible educational effect. The added labour of special-object accounting should never daunt him; for by encouraging the support of these special objects we arouse interest, focus endeavour and build character.

The school is also a business. As such, its accounts should at all times be lucid, well posted and at hand for light on the financial standing of each department and budget item. Besides making regular public reports of offerings received and forwarded, and official written reports to the council showing classified income and outgo, the treasurer should supply the superintendent with materials for a simplified executive financial record. A financial secretary should gather and record the weekly offerings under the treasurer's and the secretary's joint direction.

When the school is placed in charge of an active committee on education, as suggested in Chapter I, Section 11*a*, there will be no need of an administrative fund separate from the general church treasury. The workers' council, however, under the lead of the educational director, will continue to direct the gathering and disposing of the school's benevolent funds;

and for the handling of these it will need a school treasurer.

5. Officers of Graded Instruction.

The principals or superintendents of instruction in the graded departments of the church school constitute the third class of officers. They exercise a dual responsibility, as managers and as head teachers of their departments. In the former capacity they are subordinate to the superintendent, in the latter to the director. They should be elected by the church board, on the nomination of the superintendent, the director and the pastor.

In a large school, or one where complete organization is especially desirable, there is also need for divisional principals, in charge respectively of the children's, the young people's and the adult divisions. Architectural conditions may emphasize this need, the building requiring a separate handling of these larger units of school organization.

The duties of these officers are discussed in Chapter III.

6. The Executive Staff.

Dividing with the superintendent the executive responsibility for the administration of the school as a whole are certain officers who with their chief constitute the executive staff. These form the fourth class of church-school officers. Like the members of the President's cabinet, they should be nominated by the chief executive and confirmed by his senate,

the workers' council, according to the principles of Section 7, below.

(*a*) *The Associate.*—In all church schools of one hundred members or more, and in smaller schools where possible, the associate superintendent should be a full-time officer and not the regular teacher of a class. He may be of mature years or a young man in training. In either case the superintendent should advise with him frequently on current issues, taking pains actually to associate him with the conduct and life of the school. Special provision for his training through courses of instruction and attendance on conventions and summer schools should also be given him.

One by one the duties of the executive office should be given the associate, to be discharged in his own way. In a large school there may be several associates under such training. These may be assigned from time to time to special offices as their abilities permit. The final test of an associate's grasp of affairs will be his ability to draw up a satisfactory docket of business for the monthly workers' conference.

Some of the functions that the associate may perform are:

(1) Participant in the service of worship and instruction.
(2) Alternate as platform leader.
(3) Representative on the floor, to welcome visitors and late comers and to attend to personal matters while the superintendent opens school on the appointed minute.

(4) Substitute teacher for older classes.
(5) Manager of the usher and doorkeeper service.
(6) Superintendent of classification of new pupils, where this is not in the hands of the director of education.
(7) Manager of the substitute service, so far as this is not in the hands of the department principals.

(*b*) *The Secretary.*—Next to the superintendent, the secretary is the most conspicuous and the most standardized officer of the church school. Much of his work, ordinarily, is inherited routine, the educational and administrative reasons for which he might have trouble in explaining. Yet no officer's efficiency and intelligence are more vital to the school's success.

These are the functions which the secretary and his staff are expected to perform, with the objectives to be striven for in each case:

(1) Keeping of the school's roll and register, representing its interest in the personality of its members and accessions.
(2) Keeping of the school's weekly record and the summaries based thereon, thus providing for the measurement of the work and its results.
(3) Gathering of the weekly offerings for record and delivery to the treasurer.
(4) Making of weekly, quarterly and annual reports to the school, thus stimulating individual, class, departmental and general improvement.
(5) Making of comparative reports, thus stimulating attendance, membership increase and giving.
(6) Managing the correspondence of the school, including orders for supplies, subscriptions to periodicals and statistical reports to denominational and association secretaries.

(7) Recording of the facts of the school's history, with report of the same on anniversary occasions.

(8) Custodian of records, blank forms and executive supplies.

In a very small school one officer may essay to perform all these functions single-handed. It is obviously better, even in such a case, to divide the work with one or more assistants, each with his own specific duties. In larger schools there will be a secretarial staff, including a financial secretary, a biographical or birthday secretary and one or more general assistants. As an auxiliary staff, there will also be a secretary for each department and for each class above the primary classes.

It is the secretary's duty so to organize this staff that all departmental information and offerings shall come promptly to his desk, in shape for rapid handling, by a given minute of the session. It is equally his duty so to act that the operations of himself and his staff shall cause no distraction of class attention or interruption of departmental or general worship. His auxiliary staff will, of course, be officers of their respective departments or classes, but under his authority as to that part of their work which concerns him. A meeting of these auxiliaries should be called, at which he can explain their duties and secure hearty coöperation.

(*c*) *The Chorister.*—The chorister is leader of the ministry of music for the school. His function is not simply to lead the singing, but rather to make the music of the church school an integral part of its

educational plan and its religious appeal. Hence his jurisdiction extends to the departments that meet separately; and while it would of course be unwise for him to interfere in the department principal's details of plan, he should have general plans and suggestions for making the singing and hymn-memorizing in these departments a part of the musical work of the school as a whole. Usually his constructive help, especially in preparation for festival work, will be welcome.

The pianist or organist will be the chorister's assistant and should therefore be entirely acceptable to him. Without sympathetic and capable accompanying no musical program, least of all an educational one, can be successfully carried out. But the pianist, in addition to the work of accompanying, will have direct service to render in the opening and closing selections, which may be made a contribution to the spiritual life of the school and also a vehicle for the advance presentation of melodies to be sung as hymn-tunes on a later Sunday.

Under modern conceptions of church-school worship as part of the pupils' religious education,[1] all the platform work of the school, including the music, is part of the field of the director of religious education. He should join with the superintendent in the preparation of worship programs, in the correlation of these with the material of the graded courses and in the utilization of them in the make-up of festival programs. The work of the chorister will therefore

[1] See the works of Professor Hartshorne, especially Worship in the Sunday School.

be indirectly under the director's supervision. The chorister's direct responsibility, however, will be to the superintendent as general conductor of the platform work.

(*d*) *The Librarian.*—While the modern graded church school has outgrown the kind of service that was formerly rendered by the typical Sunday-school librarian with his rapid-working devices for the circulation of light religious fiction, it needs good library work more than ever.

The librarian may properly be a former teacher of good education, or a well-informed member of the community. He will strive for the gathering and constant increase of a collection of books needed by the school, and for the wise use of these when so gathered. He will have an efficient system for listing, handling and charging these books and for the following up of those that are not returned. He will print or post a catalogue and bulletins of accessions, and will make reports showing the service rendered.

The good church-school library will contain a department of healthy juvenile fiction and missionary adventure for the eagerly reading juniors; historical and otherwise educational fiction, biographies of the heroes of the graded lesson courses, missionary biography, travel and description, social service and Bible information, for the intermediate and senior classes; books of spiritual power for adult readers and thoughtful young people; and the usual officers' and teachers' library of reference works and books on religious education and departmental and administrative method.

In many communities the full service of such a library can be secured from the public library of the community. In such case the librarian may act as chairman of the church-school library committee, and without a plant of his own can render an equally needed service of supervision, suggestion and stimulation.

As an educational officer, the librarian may also profitably act as custodian of the stocks of graded lesson material, relieving the secretary of this duty. In uniform lesson days the latter officer could handle the several lines of quarterly and monthly supplies with small thought of their educational content and value; and the annual order for renewal was a simple matter. But under the conditions of the graded lesson system the making out of the lesson order sheet is a rather technical affair. It is for the director to specify what course each class is to receive; and it will then be the librarian's duty to see that full stocks of these supplies, quarter by quarter, are ready for distribution by the secretarial staff. The salvage thus made possible may amount in a large school to many dollars a year, to say nothing of the educational smoothness of operation thus secured. All teachers' lesson books not purchased by the teachers for personal retention should bear the school's library label and be returned to the shelves at the end of the quarter.

7. Assistant Officers.

Responsibility implies freedom of choice. Every principal officer, therefore, should be free to nomi-

nate the assistants for whose work he is to be held responsible. But these assistants are to work with the whole church-school force for a year. The force, therefore, should be free to accept or reject the nomination. Efficiency further requires that the fellowship of the service shall not be marred by ill-feeling, such as might be caused by the rejection of a nomination publicly made.

The pastor, therefore, or in his stead some wise leader, should oversee and guide the process of official selection, so as to avert personal issues and secure, year after year, the most effective official combination that the resources of the community afford. To this end he will constantly exalt the work to be done and the results to be gained, rather than the honours of place and the rights of jurisdiction. The spirit of Christ will insure liberty and progress.

The principles here stated, if accepted as valid, should be embodied in the rules of the church school and given a general application. Application of them to the case of the superintendent has been made in Section 3*c*, above.

8. The Officer's Pay.

Whether church-school workers should be paid is being seriously discussed in some quarters and will soon be a living issue. But really, no worker of any kind ever works without pay. There can be no action on the part of a free agent without motivation. Brilliant projects are constantly coming to naught because the advocates have failed to make coöperation seem worth while. In industry and commerce,

no less than in the voluntary enterprises of the church, production lags where motive is lacking. The manager pays high wages; but he may not yet have given each of his men an adequate motive for doing his best. Let not the church fall into industry's error.

It is clear to-day that money, the standard economic motive of endeavour, should be applied by the church to many services where the need and our ideals have outgrown the possibilities of marginal service by men and women whose living is gained in other ways. Even so, money cannot be the real motive. Money will simply spell release from the necessity of rendering service elsewhere. There must be spiritual pay for all our workers. For each separate officer, teacher and pupil, we must ask, What pay, offered to this individual, will move him first to accept our task and then to continue earnestly and faithfully to discharge it? He who can solve this riddle as often as it appears will be a great executive.

The superintendent, therefore, must learn the art of challenge. He must know how to put a task to the busy man in such light that the man will want to try it. Then he must see that every cent of pay earned by that man is received by him; and he must intuitively know in what sort of coin this man should be paid. Fellowship and an introduction to the young folks' set may be what the young student or stranger would prize. Quiet satisfaction in the doing of a good work pays some, public recognition others. Let the leader see that every worker gets his

pay and that he himself does not take too much. God pays with equal justice; and the honest superintendent rejoices to follow the divine example.

ASSIGNMENTS

1. In what respect, and how, is a superintendent like the executor of an estate?

2. Name the classes of officers of the church school. How does this classifying of the school officers help us in organizing the school?

3a. What is the pastor's work as a church-school officer?

3b. For what is the educational director responsible? If in your church there is one who might take this place, how could the church help him or her to learn more as to its duties and standards?

3c. Why should the superintendent be directly responsible to the church?

4a. "Resolved, that the pastor should be chairman of the workers' conference." List the arguments for and against this proposition.

4b. What are the duties of the clerk of the workers' council?

4c. How should the treasurer be chosen? Whose needs should he study to serve? What constitutes efficient treasury service?

5. What two responsibilities does the department principal carry?

6a. What is the situation in your school as to the associate superintendent? Which of the listed functions are or soon will be distributed to him or some other official?

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THE CINCINNATI BIBLE SEMINARY
LIBRARY

6b. (1) In your school, which of the listed secretarial functions are now being satisfactorily performed? (2) Name one or more improvements needed.

6c. (1) Outline a plan for making the music of your church school more of an educational force for religion. (2) If no capable chorister seems available, what can be done to supply musical leadership?

6d. Duties and opportunities of the librarian.

7. (1) What assistant officers are now in service in your school? (2) What additional assistants are needed? (3) Draft a by-law to govern the annual election of the officers of the church school.

8. How may the superintendent get officers for the school, keep them from year to year and cause each to give of his best?

III

DIVISIONS, DEPARTMENTS AND CLASSES

1. The Teaching Organization: Early History. From its beginning under Robert Raikes in 1780 the Sunday school has been organized by classes, each under a teacher. Originally it comprised only pupils old enough to learn to read and not too old to be willing to stay with the younger ones; that is, from six to fourteen. Classes for teaching adult illiterates to read the Bible were started in England and Wales about 1811. The movement for adult and senior Bible classes thus begun was soon carried to America, aroused much enthusiasm and was combined with the earlier movement for Sunday schools as originally conceived. Hence the odd name of "The Sunday and Adult School Union" (Philadelphia, 1817), which later became The American Sunday-school Union.

"Infant schools" for children below the reading age were started by experimenters in England before 1820. This new idea was likewise soon brought to America; and the fashion of having an "infant school" as an adjunct to one's regular Sunday school began to gain currency. As progress was made in the establishment of general education, the need of teaching new Sunday-school pupils to read before they could begin to use the Bible grew less; and so

the distinction between the infant school and the lowest classes of the Sunday school disappeared.

Between 1815 and 1830 the churches of America acquired the habit of maintaining a Sunday school as part of the local church organization. Such a school regularly consisted of the main-school classes, with an infant school below and the so-called Bible classes above; each of these adjuncts, as we have seen, having originally been a separate enterprise. The infant school or infant class in the course of years became the primary class, embracing all the children from three to nine, ten or eleven, and sometimes those even older, and taught usually by one teacher, with assistants to maintain order as needed. A few progressive workers in the sixties had primary departments organized by classes, with teachers who divided the work of instruction as well as that of management; but the establishment of the doctrine that all the school should study one lesson set back the movement for primary department organization.

2. The One-Lesson-for-All Idea.

During the latter half of the nineteenth century and the first decade of the twentieth it was the generally accepted idea among Sunday-school workers in America that all classes in the Sunday school should study the same Bible lesson, each teacher adapting the treatment to the age and needs of his class. With the adoption in 1872 of a common Bible passage and specifications, to be used by all lesson publishers as the basis of their several treatments, the idea was extended to include uniformity among

all Sunday schools on the same Sunday, as well as among all classes in the same school on that Sunday. Around this idea of "the lesson for the day," which all classes in all schools were to study, grew up during this long period a series of institutions of which it was the central and determinative factor.

Among these institutions may be enumerated:

(*a*) The superintendent's review of the lesson from the desk, as an indispensable part of the closing service.

(*b*) The presence of the primary class and the Bible classes in the main room for the opening service, that they might join in the responsive reading of the lesson for the day; and also for the closing service, that they might have their lesson teachings unified by hearing the superintendent's desk review.

(*c*) The weekly teachers' meeting or preparation class, for study of the next Sunday's lesson; with union classes where teachers from all departments of many schools might gain the benefit of lesson preparation under some celebrated leader.

(*d*) The weekly expository article on the current lesson in the religious and the secular press.

(*e*) The various systems of daily home Bible readings on the lessons, for individual or family use.

(*f*) The "Akron plan" of Sunday-school building, allowing all departmental and class rooms, however separable for part of the hour, to be thrown together, with every seat in view of the desk.

(*g*) The home department plan of enrolling home students of the Sunday-school lesson.

(*h*) The simple drill-book type of teacher-training manual, to introduce the student to the work of adapting and teaching the uniform-lesson passage to a class of any age.

(*i*) The annual volume of lesson expositions for all teachers.

The foundation of this idea of one lesson for all was laid before the sympathetic study of childhood had revealed how widely and fundamentally the spiritual needs of one age differ from those of another. The methods of secular education as then generally followed were far behind the standards of to-day. The ideal of unity was understood by American Sunday-school leaders and followed unflinchingly; the ideal of adaptation to observed need was known and followed by a few. So firm was the organization in support of unity, so strong were—and still are—the interests arrayed on its side, and so loyal was the fellowship of American, Canadian and British Sunday-school workers, that for long years the steadily rising advocacy of adapted (and therefore non-uniform) lessons made little headway.

The forces of the church school must understand this historical situation in order that they may be able to work together in sympathy and achieve united progress. The more fully a worker of to-day is committed to the modern program of gradation, the more carefully should he study the phenomena of that period of uniformity through which so many of his fellow-workers have come, and in which thousands of American Sunday schools still dwell.

3. Expanding the One-Room School.

(*a*) *Start at the Beginning.*—In studying the departmental organization of the church school, we may begin with the school of average city size, num-

bering at least 150, with several rooms in addition to its main assembly room. Such a school is already more or less divided departmentally. Our problem in such case is to bring the work into conformity with the standards of departmental organization as already given.[1]

But the majority of American Sunday schools are not of this type. The average Sunday school in the United States, according to the statistics of 1918,[2] has but 121 members; while in seventeen states the average membership is less than a hundred. At least half the Sunday schools of North America are small schools, whose housing is a church or schoolhouse of but one room. This hard condition must temper our dogmatic idealism as to the minimum essentials of graded efficiency, if our studies are to have practical value to a large section of the American church-school constituency.

There is gain indeed for all workers in a progressive study of the problem of right departmental organization. Beginning where the little Sunday school is forced to begin, with fifty members or even fewer in a single room, we may consider how the successive departments should properly be formed, organized and housed, as the school grows to the size with which we are especially concerned. So shall we test the soundness of our principles and the worth of our customs. Many so-called modern methods of organization are merely devices for handling the crowd.

[1] Chapter I, Sec. 3.
[2] Report of the Fifteenth International Convention, statistical insert.

(*b*) *The Five-Class School.*—A Sunday school of fifty members—we will not call it a church school until it has justified by its good work the more modern title—will probably have five classes. There will be the primary class for the children of eight and under, the junior class for those from nine to about twelve, the senior class for the older boys and girls from thirteen to sixteen or seventeen, the young people's class from about seventeen to about twenty-three or twenty-four, and the adult class of men and women. Seldom will these groups be well balanced in numbers; one neighbourhood will be singularly short of this age or sex, another of that. But these are the natural dividing lines for classes that are to represent in the small school the work of the departments of many classes in the large school. When for each of these classes we have found a permanent teacher for the ages represented and have adopted a system for promoting the pupils and retaining the teachers, we have departmentalized our little school.

(*c*) *The Ten-Class School.*—With a growth to one hundred members there may be ten classes. These will properly be a beginners' class of children under six, a primary class of those from six to eight, a first junior class of boys and girls of nine and ten, a second junior class of boys and another of girls of eleven and twelve, a senior class of boys from thirteen to seventeen, a like class of girls, a young people's class, an adult class for men and an adult class for women. These age-limits will of course vary in different schools and may vary in the same

school in different years; but the aim should be to restore them by transfers and promotions so as to keep each class as far as possible a permanent institution, until the growth of the school calls for a closer structure.[1]

In this school the three junior classes will constitute the junior department and should as soon as possible have a principal with no duty but to promote the work of the department; whether or not it is possible to give the department a separate room. The primary class will of course have been given its separate room at an earlier stage, and the beginners' class likewise; or at least the separation of a screened or curtained corner.

4. Groups in the Larger School.

Let us suppose that the growth in numbers continues. The primary class, which usually grows faster than the older departments, will soon split into three year-groups of six, seven and eight years old, with boys and girls in each year-graded class. For these classes teachers will be found, the primary teacher becoming principal of the department. The older classes will likewise be split on age-lines as new teachers become available; and wherever possible above the primary department there will be for each year a class of boys and one of girls.

Between the junior and the senior classes will de-

[1] See the author's "How to Run a Little Sunday School," pp. 49–53. It is of course possible, and in some cases may be advisable, to arrange the groups in a different way.

velop the intermediate department, in which will be grouped the classes formed to cover the ages from twelve to fourteen.[1]

The young people's class will naturally tend to divide on sex lines; young men's and young women's classes being the customary thing where numbers make them possible. A sounder plan educationally will be to keep the young people together in one or more active classes dividing on age lines; the young people's department further developing

[1] The history of these names and ages is peculiar. When, about 1890, the pioneer graded workers were developing a department between the primary class and the main school, some called the pupils thus separated "intermediates," while others preferred to call them "juniors"; all above these, to the adults, being seniors. This ambiguity became serious when the lesson publishers began to multiply graded lesson quarterlies on the uniform lessons. One house issued quarterlies for intermediate classes, meaning those from nine to twelve or thirteen, for junior classes, meaning those from thirteen to sixteen or seventeen, and for seniors, meaning those of eighteen and over. Other publishers used the names "junior" and "intermediate" in the opposite order. When the users of these helps met in county conventions, primary unions and summer schools, constant explanation was necessary as to what ages were meant. In 1904 the Committee on Education of the International Sunday-school Association arbitrated the matter. After ascertaining the extent of the divergent usages they drew up a standard set of names and ages: beginners 3–5, primary 6–8, junior 9–12, intermediate 13–16, senior 17–20, adult 21 up. This grouping was fixed with almost no experience to go by as to the best age-groupings for the upper grades. It was nevertheless followed by the Lesson Committee and their advisers, 1909–1916, in grouping and naming the graded lesson courses. In 1917 the Sunday-school Council utilized the experience of later workers in establishing the present standard of names and ages, given on p. 21. Many schools, however, continue to use the older grouping, and many able junior workers oppose the transfer of twelve-year-olds to the intermediate department.

through the organizing of a training class and other special classes for the study of special courses. The correlation of such a department with the young people's society of the church will naturally follow.

The adult division, begun by the separation of the men's and women's classes, will continue to grow by simple increase of these classes in numbers, until it becomes possible to form classes of parents on the lines of their children's ages. The home department when formed will constitute a part of this division, and should be closely affiliated with each of the main adult classes. In a large school there should be several classes of men and several of women, formed to represent younger, middle and older life-interests, problems and tastes; each class being large enough to make a good social group and maintain a working organization.

5. Departmental Differences.

No two of the standard departments can be organized in exactly the same way. Experience with one age-group is not a safe guide in work with any other group, older or younger. Each department must be run on laws of its own, based on a close, continuous and sympathetic study of the pupils concerned, of their teachers working with them under church-school conditions and of the reactions secured to the studies and methods so far used. The latest official standards may be presumed to be based on such study. If we find that they do not fit our children, we may properly deviate from them. But our customs and habits, our convenience, our ex-

perience with older pupils or with younger,—these are not good reasons for such deviation.

The standard plans of departmental management for the beginners', primary and junior departments imply for each department a separate assembly room, with provision of separate classrooms or at least curtained spaces for the primary and junior classes; each class having its table and circle of movable chairs of size to fit the bodies of the children concerned. With the advent of well-trained teachers, classes will naturally increase in size; and a modern school classroom, at least for each junior class, will become the standard plan of housing.[1] Each of these departments needs a principal trained in modern methods of children's church-school work, able to teach, lead and manage her department and to inspire and train her departmental fellow-workers.

Important divergences in method are called for by the rapid changes which mark the oncoming and development of adolescence. The one sure fact about any group of intermediates is that they are not to be handled in the junior way. The dividing line comes somewhere about the twelfth year. Over that line, with rare exceptions, no teacher should pass. Only so can the junior faculty and the intermediate faculty be separately built, each on a foundation of increasing experience with pupils of its own assigned ages. Laxity here means the virtual abandonment of the ideal of a well-graded school; while firmness at the outset will make later insistence relatively easy.

Adolescence demands not only new lessons and a

[1] Chapter VII, Secs. 6*b*, *c*, 9.

new method in teaching but a new principle of departmental organization. Control must now come more and more from the pupils and less and less from the school. To make room for this we must learn to think of the adult leaders of these departments not as superintendents or principals in authority but as counselors or coaches, guiding and inspiring the boy and girl leaders and ever seeking not to check and limit but rather to develop initiative and enterprise, while holding up standards and encouraging to patience and a steady pursuit of the year's goal. By this radical shift we meet half-way the eager desire to be trusted with responsibility, make our church school a school of democracy, hold the older pupils with a new set of interests and ease the superintendent's load.[1]

In the adult division the control is entirely with the representatives of the adult members of the organizations concerned. The teachers are included as equal factors in the administrative organization with the class presidents and other convenient representatives of the adult force. An adult council, with the usual officers, will unify and direct the work of the division; while an adult principal, if needed, may carry out the educational plans of the director of religious education.

6. The Department Without a Room.

Thousands of church schools still lack even a

[1] In Appendix A is given the illuminating deliverance of the Sunday-school Council of Evangelical Denominations, 1917, as to a policy to be followed in developing the church-school work of the young people's division.

separate junior assembly room, to say nothing of classrooms. Other thousands have only a makeshift arrangement for separating the beginners from the primary children. A vast number have no separate room at all. What can these schools do to gain the benefits of departmental organization?

Where one class covers the age-limits of a standard department, as in the five-class school, the class is the department and its teacher is the department principal. Where there are two classes, one of the teachers may be appointed principal. With three or more classes in the departmental age-group, there is room for a principal in addition to the class teachers; and the classes concerned may be grouped in a designated space on the main-room floor.

No separate service of worship will be possible in such a department, nor any drill in recitation and song. Brief notices may be given, by arrangement with the school superintendent, or slips handed to the teachers as they enter. Conferences with the teachers and drills with the classes may be held before or after the school hour. The principal will keep the graded roll of the department and will watch the progress of each pupil quarter by quarter. A department which thus shows its need of a separate room and its will to overcome obstacles is on its way to getting the desired separation.

7. Features of Departmental Organization.

(*a*) *Children's Division.*—The cradle roll department belongs to the children's division as to all work done for the babies and their mothers in the school-

rooms and by the division workers as such. The visitation of the mothers in their homes, with any work done for the babies directly there, properly comes under the jurisdiction of the home department and so is responsible to the leadership of the adult division; but it may be left with the children's workers if they are best fitted or situated to do it well.

A "cradle-roll class" of three-year-olds, assembled in the beginners' room during the hour of morning worship, or in a separate room at school time, is becoming a standard feature of well-graded church-school work. Providing for these very little children enables their mothers to attend service or join a mothers' class, while it relieves the beginners' teacher of many embarrassments. The children are amused and taught with simple plays and nursery conversations based on lessons from pictures on blocks.

The beginners' department will seek the spirit of the nursery, the kindergarten and the home rather than that of the school. It will have a principal, a pianist and one or more assistants according to size. The pupils are properly grouped as four-year-olds and five-year-olds, or all ages together, for the opening "circle talk" and for the main lesson story. The graded course of story lessons, two years long, is usually taught to the whole department at once. At this age so little depends on logic and so much on atmosphere that the gain of departmental unity far outweighs any advantage to be secured by exact gradation of studies. Little memorizing is done except of short and simple texts like "Be ye kind,"

following one or more stories illustrating kindness, and of equally simple childhood hymns.

The primary department, like the beginners', takes no note of sex; the children being graded as six, seven and eight at their last birthday, with exceptions as needed, and placed in classes, each of which should contain children of one grade only. Like the beginners' department, also, this department needs a principal with a staff of assistants; and it should also have a teacher for each class.[1]

The junior department, being preëminently the department of lesson study and habit formation, needs schoolroom housing and equipment, a well-trained principal with assistants, and a corps of teachers trained for junior work and kept to their task by regular transfers to younger classes as their pupils reach the promotion line. The department has a

[1] Here we meet the question whether the lessons for the department shall be taught separately to each grade, the three yearly courses being given simultaneously every year, or whether one lesson shall be taught to all three grades at once in a three-year cycle—the departmental plan. The lesson story, we must remember, properly takes, with its accompanying treatment, less than half of the hour; the remainder by either method being in the principal's hands. On the closely graded plan we need at least one teacher for each grade. On the departmental plan such teachers are still desirable; but all the work might be done by the principal, as in the old-fashioned primary class. In the small school the departmental plan fits the situation; though the closely graded supplies may be and often are successfully adapted to small-school use. In the larger school the departmental supplies are available if we prefer to work that way; but the closely graded method enables us to offer each year to each set of incoming six-year-olds the same three-year course in its natural order. The problem should be settled by each school on its educational merits and in the light of its own needs, and the supplies ordered accordingly.

work to do for these pre-adolescents that if well done will make later teaching and management far easier and if ill done or neglected can never be replaced. The principal's desk work is of equal importance with the lesson work of the class teachers. One full hour a week is an altogether inadequate time-allowance for the religious instruction which children of these ages require. Not one minute of this time should be lost or reduced in teaching value by the needless presence of the department in the main room when it could be at work in its own assembly. Once a quarter is often enough for such a participation, until we can transfer some of the junior lessons to the week-day religious school.

(*b*) *Young People's Division.*—The rapid development of personal feeling as we cross the line of adolescence calls, as we have seen, for radical changes in our modes of treatment. The dropping out of the older pupils, so constant a factor in old-fashioned Sunday-school work, is simply the young folks' response to the way we meet the facts of their individual and social life. When the school work fits these facts, the big boys stay as cheerfully as the little ones.

This development of personal feeling leads to a heightened social feeling and accompanies an increase in the power of voluntary attention. The class group becomes a more important factor in our organization. The recitation period calls for more minutes of the school hour. Ambition for leadership and responsibility grows. For a few years there is a tendency to secretiveness: the pupil wants sym-

pathy with his problems and trials and light on the solution of them; but he is averse to questions or situations that call for self-revelation or draw public attention. People may notice him when he is putting through some successful feat: at other times he shuns publicity. A deep religious concern may mask itself back of a most discouraging appearance of indifference, cynicism or rebellion.

Administratively, our answer to these facts will come first of all in a larger emphasis on class life. We will train and furnish to each class a wise and competent teacher, usually but not necessarily of the same sex. We will give each class wherever possible its own room, lengthen the period of class instruction, allow some freedom as to lesson courses and more as to methods of following the course, encourage selection of special objects of giving and service and provide for class organization as a means to effective class activity.

For the management of the intermediate and senior departments, separately or together as conditions may determine, we will look to a council of class presidents, with the departmental or divisional counselor as adult guide and the pastor and superintendent as privileged but not controlling ex-officio members. Teachers will assist in the departmental administration according to their capacity for rendering service. One may prove a good leader for girls' activities, another for those of the boys. One may lead in the dramatic or the musical activities of the departments, while another assists in the lesson handwork and a third keeps track of the mem-

orizing assignments in the several grades. There may be a missionary specialist and a leader in temperance activities. Frequently it will be better for one or more of these specialties to be in the hands of a supervisor for the department or the division of the school, with no class responsibility. The counselor will necessarily exercise headship over the adult functions thus provided for; but toward the pupils and the classes service, advice and coöperation will be the attitude rather than authority and control. Increase in the pupils' capacity for responsibility and power to get results will be one measure of success for this division.

In the young people's department proper, eighteen to twenty-four, we meet the desire and the capacity for the sexes to work and play together; and a mixed class for general Bible study may be our answer, with no distinction of sex in the training class and other special groups. We find also a keen sense of need for preparation for the coming responsibilities of life and a capacity for handling some adult trusts in church and community. A fit answer to these characteristics would be some plan by which the full responsibility for administering all the church's work for its young people of these and adjacent ages was turned over to its young people; the needed adult service to be supplied as the young people themselves might seek it.

(*c*) *Adult Division.*—Childhood and youth being the formative periods for character and personal religion, our school work for the adults must consider first of all their relation to our program for these

earlier ages. Secondarily, it will cover the needs and possibilities of adult education for the sake of the men and women themselves and the various pieces of world-work they are doing. A third aim is found in the advances to be secured through adult education in the methods and standards of church, community and civic life.

Full freedom for each class and department in this division is of course implied; all management being by way of advice, suggestion and invitation. A representative adult council, including the superintendent and the pastor, will be the natural organ of leadership; though a superintendent of adult instruction and activities may be found useful, as the council's executive officer.

Permission for each adult class to meet in its own room for the entire hour should be cheerfully given. There are other and better ways of conserving school unity than by demanding participation by all in a common weekly service of worship. If any class, however, wishes to be so included, it should be made welcome.

8. Grades and Promotions.

(*a*) *Yearly Grading.*—A grade (Latin, *gradus,* a step) is a period in the school life of a pupil, and in the collective life of the pupil-body. It implies standard age-limits, a set of studies and activities adapted to age and capacity, and promotion when the graded period is complete. This period, for the church school, is ordinarily one year, as in the public

school; though the departmental method extends it to three years.

Whether the school number twenty or five hundred, it is equally desirable that each pupil of growing years shall be rated as to the year of his graded standing in the school plan. In the large school there will be at least one class of boys and one of girls for each year. Where limits of number make the full set of classes impossible, one class may represent two or three grades; but careful note should be kept of the grades thus combined. In the little school one class may hold all the boys and girls of junior age. Such a school will naturally grade on the three-year plan.

In the fully graded church school there is for each yearly grade a distinct lesson course, taught every year to the pupils who occupy that grade that year. Every pupil gets the full curriculum as planned for the pupils of his age; and he gets it in the designed logical order. In thousands of American schools this system is at work and smoothly running.

(*b*) *Departmental Grading.*—In the small school, and in the larger school where a simpler mechanism seems called for, it is possible under the three-year departmental classification to grade departmentally, three years at a time. The primary department will then be one grade three years long, the junior one, and so on. Classes with this range of ages may then be formed from the primary department and moved unbroken up the graded scale, changing teachers every three years and getting a closely graded curriculum in its logical order. Or, we may promote

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pupils each year, singly in a small school, by classes in a large one. The pupils will then get the three years of each departmental course in three different orders, this year's class 1, 2, 3, next year's 2, 3, 1, and that of the year after 3, 1, 2.

By the whole-class departmental plan one-third of the pupils are liable to be a year younger than the central year of the grade and one-third a year older. This maladjustment will continue as to these pupils to the end of their stay in the school. By the annual-promotion departmental plan two-thirds of the pupils, as we have seen, will get their studies in an illogical order. The small school must accept one or the other of these alternatives, making up for the disadvantage by closer work with the individual pupils. The large school which for convenience or some other reason prefers to work departmentally should consider what its children under this plan will necessarily lose.

(*c*) *Promotions.*—Under any plan of departmental organization separations must necessarily take place between pupils and teacher. These being usually painful, the graded administration must at this point prepare for trouble. This, however, is not hard to do. When we rouse the pupil's ambition to go on to the next higher grade we have forestalled half the trouble. When we interest the teacher in the constructive problems of his department and make him a member of a faculty of specialists we have met the other half. A bright, impressive Promotion Day service, with welcomes by each set of pupils to those coming up from the department below, will then

carry us over the dead center and make the once dreaded separations a means of educational enthusiasm.

9. Class Organization.

The law of education through voluntary self-activity and the law of social education through group activities unite to call for class organization as a means to class activity. Each class, from the juniors up, should be challenged to be more than a mere group of learners around a teacher. They can and they should be a force, first for themselves and their teacher, then for their fellows of like age and sex in the community, then for the department and the school, then for the church and the neighbourhood and then for the world.

In order to be able to act together the class must have officers; and to emphasize their unity of purpose they must have a name. To facilitate interschool coöperation and to encourage maintenance of established standards, the adolescent classes may properly be registered at denominational or association headquarters. But emphasis should be placed on the vitality of the organization and its relation to the work to be done, rather than on its official regularity.

Adult classes have a definite standard of organization, first formulated and promoted by the International Sunday-school Association, which requires five officers, including the teacher, and three committees, as a prerequisite of official recognition by headquarters authority. It is further provided that the committees in their work must cover membership,

social, devotional and missionary activities. For the classes of the young people's division no set form of organization is demanded; but a president and secretary are clearly necessary, and a treasurer usually so. Definite duties for each office should be prescribed. Committees as a rule should be for specific tasks and may be discharged when these are accomplished.

In the junior department the classes may also have a very simple organization, to facilitate departmental and school work and train for the class activities of the intermediate department.

Assignments

1. (1) What ages were embraced in the original Sunday schools, and why? (2) Describe the introduction of adult and infant schools. (3) Describe the old-fashioned primary department.

2. (1) For what period did the doctrine prevail that all the school should study the same lesson? (2) How came all schools to study the same lesson together? (3) Mention a few institutions that grew up around the idea of lesson uniformity.

3. Why consider the special needs of the little Sunday school?

3a. Give a plan for a five-class Sunday school, with name and age-limits for each class.

3b. Expand this to fit a ten-class school.

4. How would you organize the departments in a church school of 250 members?

5. (1) A junior worker is to be principal of the new intermediate department. Caution him as to his junior experience, giving reasons, and direct him to the proper sources for his plans of organization and

management. (2) A last-year junior teacher is sure that her dear boys require her continued service for one year longer; so she insists on being promoted with the class. Show her why you cannot grant the request. (3) Why should the principal of an adolescent department consider himself as first of all a counselor?

6. Without a separate room, what can a junior superintendent do?

7. Selecting any two of the departments, give the salient features of the grading, leadership and handling of those departments.

7c. Aims of the teaching in the adult division.

8a. (1) What is a grade in a church school? (2) How would you keep track of the pupils' graded standing?

8b. (1) When is departmental grading a necessity? (2) What two plans of handling promotions are possible in a school departmentally graded? (3) What are the educational advantages of grading by years rather than by three-year periods? (4) In a school where grading by years is possible, how are the children benefited by departmental grading?

8c. How may we forestall the reluctance of classes and teachers to separate when promotions make this necessary?

9. (1) Give, in proper order, the steps to take in organizing a class in the young people's division. (2) What are the standard requirements for headquarters recognition of an organized adult class?

IV

THE TEACHING STAFF

1. The Ungraded Teacher.

In the Sunday-school literature of the nineteenth century we find constantly held up the concept of "the Sunday-school teacher," his qualifications and duties, his proper methods of study and teaching, the rewards of his labour, without reference to any grade or age for which his teaching is to be utilized. In the Rev. John Todd's admirable treatise on "The Sabbath-school Teacher," for instance (1837), there is one chapter on "Infant Sabbath Schools," and the methods appropriate to that desirable but then by no means common adjunct to the Sunday school proper; and for the rest there is no hint that one teacher has any task different from that of any other. In Dr. H. Clay Trumbull's "Teaching and Teachers," (1884), which for years was the standard treatment of the subject, neither the primary teacher nor any other graded worker is once mentioned. The influence of the uniform lesson idea is evident, in thus obliterating, so late as 1884, all distinctions of function in the general task of teaching a class in the Sunday school.

2. Departmental Specialization.

(*a*) *Primary Specialization.*—From the early days, nevertheless, the infant or primary teacher has held

her own as a specialist among the Sunday-school teachers. While the others were usually traveling with their unpromoted pupils over the whole floor of the "main room,"—educational nomads—she, in her separate room, was constantly receiving the very little children and more or less regularly promoting those who had outgrown her instruction and the fellowship and discipline of her class. By force of these conditions, therefore, she was a graded teacher.

What followed? Just what follows when a tribe of nomads attains the agricultural stage of civilization. The primary teacher, working for the same ages year after year, amassed educational property and became the expert among her fellows. Amid a host of tutors, each interested solely in the problem of how to teach to his own group of permanent charges next Sunday's lesson, she alone was a teacher, interested in the broader task of wisely teaching all children of a certain age and eager for help on this her specialty. Hence the primary unions (1870 and later); the National Primary Union (1884), with its monthly bulletins for primary teachers; the development of primary leaders; the "Summer School of Primary Methods" (1894); the tendency, shown at least as early as 1869, to give these workers the privilege of one or more special sessions at the National or International Convention. "To him that hath shall be given."

Before 1890 a few American workers were experimenting with the "junior class" midway between the primary department and the main room. By 1900 both the junior department and the begin-

ners' department were recognized as standard units of gradation; and fellowships were forming of permanent workers in these departments.

(*b*) *In the Upper School.*—Slowly the principle of specialization was extended to the teachers of the intermediate and senior classes. Among these teachers it is still far from acceptance in the average Sunday school. But the number of upper-grade teachers who, singly or through the organizing of departments, have accepted a graded relation to a limited age rather than to a permanent group of pupils is steadily growing; and with it is growing the power and permanence of church-school education for the ages concerned.

To-day we seldom hear of "the Sunday-school teacher," except in reference to the department in which he specializes. The modern church school, by relating every teacher to his department through insistence on the annual promotion of pupils, secures for all its teachers those educational benefits formerly gained by the primary teachers alone. Whenever a teacher for personal reasons is allowed to go with the class to the next higher department, we revert to the nomadic stage of civilization and abandon the store of experience and teaching material gathered in work with the ages left behind; for nothing is more certain than that these same pupils cannot be taught for the next three years in the same way in which they have been taught for the last three.

(*c*) *Consequences.*—Where then are the old values of "the Sunday-school teacher," as eloquently set forth by Todd, Trumbull and a hundred others in

the books, journals, reports and hymn-books of days gone by? They are all here in the graded church school, alongside many other values with which the fathers did not reckon. But they have been distributed. We no longer expect one worker to embody so many excellences, discharge such varied responsibilities and attack so impossible a task. We are therefore less frequently disappointed. We do not presume to better the beautiful service of those honoured saints who now and in our memories illustrate what a Sunday-school teacher may sometimes be. But the average product of all our teachers is much more dependable; and the human wastage through failure of the system to function has been sensibly reduced.

3. Department Principals.

(*a*) *In the Children's Division.*—For each of the three standard departments of this division there is needed a department superintendent or principal. A divisional principal may also be found or designated; especially if among the workers is one qualified to guide and inspire the others, or one who will seek such power through attendance at the summer school or the weekly community training school.

The cradle roll department, not being charged with a task of instruction like those of the other three, is referred to a superintendent, whose duties involve visitation and correspondence. Where the three-year-olds are taught in a cradle-roll class on Sunday, the principalship of this service usually is with the beginners' department.

Each principal is or should be in full charge of the class teachers of the department. Both the superintendent as manager and the educational director as teacher-in-chief should aim to deal with these teachers only through their respective heads. The principal should be held responsible for the regular attendance and loyal service of each teacher, and for his success in lesson work, class activities and preparations for the pupils' annual promotion and participation in seasonal events. In finding substitutes and recruits for vacant places the superintendent and the principal will of course coöperate.

The good department principal is the friend and associate of each teacher. She coaches new teachers as to their tasks, particularly as to ways of making a success of the lesson teaching, the stories, handwork, memory work and class activities. She holds meetings of the teachers for discussion of department problems and reports on the progress of the pupils. In some departments the principal meets separately the teachers of each of the three grades, discussing with them the stories for the following month. Such departmental supervision by a mature and qualified principal insures for each class a definite standard of teaching and watch-care and so makes it wise to use young and inexperienced apprentice teachers where better are not yet available.

In the children's division, however, still more than in the upper grades, the class teacher does not do all the teaching. In the beginners' department the teachers are largely helpers, dividing with the principal the personal care of the little children. In the pri-

mary department the lesson stories are told and the drill work is done by the class teachers, while the principal does the work of seasonal teaching, leads in the songs, plays, prayers and giving service, and in fact is still as of old in large degree "the primary teacher." In the junior department the desk work by the principal is of great significance as a habit-forming influence and a school of social relations; though here the class teaching holds a relatively larger place.

(*b*) *In the Upper School.*—Without a well-marked distinction between the intermediate, the senior and the young people's departments no systematic course of studies can be maintained by the church school, nor can a graded series of educational activities be undertaken. In most churches and communities, also, the adolescent pupils are connected with many other instructive, expressive and recreational organizations; and to correlate these into a unified religious education for each boy and girl is not easy. The church school therefore needs for each of its three adolescent departments a principal, to handle well its own educational program, and to labour for bringing into relation with this all other educational opportunities which the principal's pupils do or might enjoy. A divisional superintendent for the young people's division as a whole is also highly desirable.

Toward the pupils, as we have seen,[1] the department principal acts as counselor, encouraging each individual to think of himself as the active and re-

[1] Chapter III, Secs. 5, 7.

sponsible agent in whatever is done, and doing himself as little as possible. But toward teachers and other adult workers, and in the department whenever necessary, his authority as principal is complete. He may or may not have a separate room, which for the intermediate department is especially desirable. One principal may in some cases wisely have charge of the intermediate and senior departments together. In a small school a divisional superintendent can often furnish all the leadership required.

Duties of the principal include:

(1) Maintenance of punctuality and order.
(2) Supervision of attendance records, with steps to secure regularity and increase.
(3) Supervision of class teaching. This is something the old-line Sunday-school superintendent seldom thought of attempting.
(4) Management of the departmental substitute service.
(5) Coaching of new and temporary teachers.
(6) Stimulation of pupils in lesson study, supplemental drill-work, pageant and exhibit work and the finishing of requirements for honorary promotion.
(7) Counselor service with class presidents and the departmental council.
(8) In a separate room, supervision of the worship and desk service as conducted, for the most part, by pupil-leaders.
(9) Supervision of service and missionary activities by classes and the department.
(10) Correlation of Boy Scout and kindred activities with the educational program of the department.

Full discharge of these responsibilities will nat-

urally call for a staff of departmental assistants and supervisors. Full correlation with the extra-departmental activities cannot be accomplished without help from the church through its church committee and its director of education. The superintendent should consider which of these functions can safely be neglected, and what responsibility he himself assumes if he decides that there is no need of a principal for each of these departments.

4. Departmental Staffs.

The average church school has too few specialized departmental workers. Just as the superintendent needs his cabinet, so does the principal need his staff. He should not rest until every necessary or facilitating function is in the hands of a trained helper who does not also regularly teach a class. These specialists, with the possible exception of the department secretary, are to be considered as teachers working in the staff rather than in the line.

Assuming that the three lower departments have rooms of their own, separate and sound-proof, with full session time except on festival occasions, the primary department will need its song leader and accompanist, its secretary and assistant secretary (where the department is large), and usually also its supervisors of the memory tasks included in the graded course and of those technical details of handwork on which all teachers cannot be expected to specialize. The beginners' department will need less than this and the junior department more, including a librarian.

For the junior department, or the junior and intermediate departments combined, a supervisor of map work has been found by some schools a valuable assistance. Such a worker should have a geography room as workshop, with its equipment of maps, blackboard, sand table, work table and running water, and should receive one class after another for a short course on Bible geography, the teacher studying with the pupils and afterwards seeing to the completion by his class of the handwork undertaken. Such work as this should of course be done in the week-day school; but the church school that would teach the Bible vividly cannot afford to see it left undone.

While the map teacher is thus engaged, the memory supervisor may hang on the wall charts of the names of the Bible books and other drill matter, with lists of the passages each grade is expected to master for the quarter, and may conduct brief drills to stimulate and examine on the work thus advertised. Each specialist will in like manner magnify his assignment, the principal organizing the efforts so as to secure a unified curriculum of supplemental instruction.

5. The Substitute Service.

(*a*) *By Staff Organization.*—To be ever seeking substitutes for classes unexpectedly vacant is the penalty the superintendent must pay for poor organization. If this were all, we might leave him to pay it till experience made him wise. But the class must pay the larger share, in discontinuous lesson service

weaker interest and lowered standards. Not the least of the gains of firm departmental organization is the better substitute service thereby made possible.

Similarly, the reward to the department principal for training a staff of assisting specialists is the availability of these as substitutes during the class lesson period. Each must be familiar with the lesson courses used in the department; and even on a sudden call he can take up the thread of the quarter's teaching and carry it along. The staff worker, even if not fully occupied every Sunday, has a good reason for regular attendance and so is ready on call. When substituting, a pupil can be put in charge of class order for the brief periods when necessary staff work is to be done.

(*b*) *By Understudies.*—Where full departmental organization has not yet been established, and especially in the upper classes, every teacher may be asked to secure a competent understudy or permanent substitute, preferably a member of the family or near neighbour. This friend is to study regularly the lesson followed by this class and may be enrolled in the home department and his work recorded and reported there. The school will supply his pupil's and teacher's books, to be returned to the library when the quarter's work is finished. As assistant teacher he will be asked to visit occasionally the class in session and to attend some of its week-day gatherings. Some large Sunday schools, organized on the older lines, have found it possible to give such a backing to every teacher in the main room.

(*c*) *By Pupil-Teachers.*—Where the school has a

themselves. In a few years of continuous and properly organized work, graduates of the class will in church and community be carrying on its ideals and practicing its lessons; and one by one the honours will return to him who has fitted them for service. But apart from these future expectations, the teaching of any such class brings each week its sufficient reward. It is hard to induce a busy and able business or professional man to consider the taking of such a class; but once he is led to try, three weeks generally settles the matter for a term of years.

Nothing but the lesson teaching should be expected of the upper-grade teacher. He will indeed wish to interest himself in the life of his students; but all routine responsibilities should be put up to the class officers. If all classes from the juniors up have for some years been organized and at work, a senior class will not only run itself but with the guidance of the department counselor may be left to work out its own social and altruistic program; the teacher aiding as his time and inclination may allow.

Where a new teacher is needed for a senior or young people's class, the leaders of the school may properly decide who is qualified for such a service; but the work of getting the teacher should be put up to the class itself. An appeal from a delegation of earnest youth, backed by the superintendent, is hard to resist. After such action, moreover, the class is committed to a policy of loyalty in following the teacher's lesson plans.

(*c*) *The Promotion Problem.*—Difficult as it may be to secure promotions on the regular age-lines in

these upper grades, it is clear that if the group of young people now forming the class is allowed to hold together indefinitely, we shall erelong have a small and diminishing adult class where our bright young people's class was a few years ago. Some city schools have, on the women's side at least, a collection of such left-over classes, without vitality enough to develop programs or school spirit enough to be willing to merge for the good of the work as a whole. Many a fine teacher has dropped out of the school faculty when the class "died at the top." Some strategic senior and young people's classes, also, are in the hands of willing and pious but untrained teachers whose powers no longer fit their pupils' needs, and who hold their dwindling circles by sheer power of affection and loyalty, without making progress in studies or in Christian training.

This indeed is but half of the problem. The other half is felt below. The objection most frequently raised against the promotion of a pupil or a class out of the hands of a fairly successful teacher is, "What is to become of them, with nowhere but the Bible class to go, unless they are put into that class of older girls (or boys) that has held together for so long?" Provide a series of fairly steady upper-grade classes, maintained at about the same places year after year, with membership reasonably flexible, and this objection is answered.

As to the teachers, the potent remedy for these unfortunate conditions is the placing of all teaching appointments strictly on an annual basis. As to the pupils, equal relief will come if we can clear our

promotion system of associations with the methods of promoting the little children and can introduce associations with high-school and college occasions. On Promotion Day handle the older promotions first, or use two Sundays, one for the children's promotions and another for those of the upper school. Make the latter as dignified as the exercises of a college commencement, and draw on the wisdom of the graduates for a few essays based on recent lines of lesson study. At suitable times earlier in the year, take time to show the upper classes the arguments for the strict promotion policy.[1]

Then, if by workers' council action it is made the school law that every teacher every year shall be appointed to that place where, in the judgment of the school leadership, he can do his best work for the school, and if the solemn reading of these appointments by the pastor, with subsequent installations, can be made an annual feature of the school's pro-

[1] Such as these: While for next year no great harm might be done by our letting you last-grade young men and women stay unpromoted, in a few years grave injustice would be done to the rights of the younger pupils coming on. What would happen to college life if the graduates selfishly stayed around, hanging on to their accustomed offices and privileges? They have had their fair turn; let them now move on, so as to keep the educational system in at least as effective condition as when they entered. You know your respective grades in our system; if you feel that you properly belong in the grade below, we will consider the question of demoting you a year or two. But if you belong where you are now, the greatest good to the greatest number requires that you help us to keep these places ready for those who are due to come up from below. The leaders in the classes to which you are to go next year are already making plans for some interesting advances; and they count on your help in putting these plans over.

motion system, we may be able to relieve various situations, while giving to each class its best possible teacher and aiding our faithful but ill-placed workers without loss of face to find their post of largest service.[1]

(*d*) *Short-Course Senior Classes.*—Wherever an interest can be aroused in the choice of lesson courses by the older classes, to the end of acquiring some definite knowledge or skill, and teachers competent to present such courses can be found, it becomes possible to deal with the department or division as the fixed and permanent unit; the class being organized around the course which it is to pursue. The training class of young people meeting at the school hour is a familiar example of this plan. Numerous interesting and profitable electives await the study of such pupil-groups. The International Lesson Committee has prepared outlines of Bible, missionary and social service studies on these lines. To facilitate the use of this and like material, the habit of forming short-term classes for special studies should be cultivated.

7. Wanted, a Vacancy.

No church-school faculty can be efficient if it contains even one member who refuses to accept the leader's ideals or to conform to his methods. Where a group of such stand together in opposition, the difficulties are increased. Where one such antagonist or indifferentist occupies a leading position in the school and has powerful church connections, the way

[1] See Chapter VIII, 3.

for harmonious educational advance seems blocked indeed. In such case, what can the superintendent do?

(*a*) *Establish the Case.*—First of all, the issue must be lifted clear of all personality. The teacher's right to a poor opinion of the superintendent is as good as the superintendent's right to a poor opinion of the teacher. Have a definite standard of performance, low and reasonable enough for any faithful worker to reach. Put this in writing, present it to the workers' council and have it considered and voted into law. Advertise it from time to time, so that all may have it in mind. Then see that fair and pertinent records of performance are kept and regularly published to the school, so that each worker's work may be rated as above or below the standard. If on this showing any worker's standing is below par, there is no personality in the calling of such worker to an accounting, in the interest of a better performance for the school.

(*b*) *Facilitate Acceptance.*—Expect the best of every one. Having set up a standard, give the unsatisfactory worker every possible chance to reach it. Stimulate him to new efforts; send him to some convention or summer school; lend him a book or article; explain your plans and the reasons why they appeal to you; show the results of such service as he has been giving. If these have the least effect, let him have full credit for every advance, with no reference to what has been. The finest possible solution of the situation will be to find a new worker inside the old one.

(*c*) *Provide the Succession.*—The work will probably in any event be the better for the presence of a young, ambitious and studious assistant by the side of the worker in question. At any rate, find and have in training some one who when the vacancy comes will be ready to fill it. More than one such case has been "settled out of court" by the older worker seeing the situation from the higher viewpoint and presenting his resignation.

(*d*) *Arrange the Alternative.*—Nobody enjoys being pushed off or shoved aside. Much useful service has been lost to the Sunday school for lack of a study of what the retiring worker could do. The various secretarial and staff positions in the modern church school offer many special lines of usefulness that can be prepared for occupancy by the one who for no reason discreditable to him is no longer efficient where he is now. Has the school a birthday secretary? Is Bible memorizing being given its rightful place? Could we not systematize our visitation of absentees or the distribution of papers and flowers? Has the home department all the visitors it can use? In making his final move in the matter positive rather than negative, the superintendent is building efficiency as well as good-will.

8. The Teachers' Meeting.

With the uniform lesson has gone, of course, the weekly "teachers' meeting" for lesson preparation. But the need for meetings of the teachers has grown with the growing complexity of our educational task. Besides the teachers and their principals and

departmental staffs, the general officers and the presidents of the older classes should also be enrolled. The whole company of workers should then be firmly organized into a workers' council and called to meet statedly in conference. Monthly meetings are more likely to be successful and well attended than those held less often.

As suggested in Chapter II, this meeting should be well moderated, and the hour of its closing should be as fixed as that for which it is called. The pastor is the appropriate presiding officer, with the superintendent at his right hand to guide the proceedings and explain matters as they arise. Time should be set apart for real devotions and also for conference on the spiritual and missionary side of the school work. Business should come up in the form of brief and clear reports, with definite recommendations to be settled by the meeting after needful discussion. General discussions and digressions should be ruled out of order, unless on a practical proposition which is to come to a vote.[1]

The closing period of the conference should be given to general study, with a paper by one of the members, or occasionally an address by a visiting speaker. Sometimes the meeting may gather around the supper table, the docket being taken up as soon as quiet can be secured. Sometimes this supper meeting may precede the church prayer-meeting.

[1] In the interest of brisk procedure, it will be well to enact this by-law: "Whenever discussion arises with no motion before the meeting, any member may move that we return to the docket; and such motion shall be put without debate."

The stated night of meeting should be adhered to except for reasons of unusual force.

Where the superintendent really associates his teachers with him in carrying the responsibilities of school administration, by maintaining thus a real legislature for determining jointly the policies of the school, the difficulty of interesting teachers in the business problems of the school and getting them out to the workers' conference will seldom appear.

Assignments

1. How does the old conception of the Sunday-school teacher differ from the way in which we think of Sunday-school teachers to-day?

2. What is your own view as to the value of the new plan as contrasted with the old? Have we lost or gained? In what ways?

3a. (1) Outline two duties of the department principal in the children's division. (2) If the home department should claim jurisdiction over the cradle roll, how would you settle the issue?

3b. Name one or two weaknesses in the upper-school work of your church school that might be strengthened if you had competent principals for the intermediate, senior, young people's and adult departments.

4. (1) What staff workers are needed in the junior department of a city-size church school? (2) Would you classify these workers as officers or teachers? Why?

5. (1) What is the penalty of a poorly organized service of substitute teaching? (2) How does the building up of a departmental staff help to solve the

substitute problem? (3) How does your school now handle this problem?

6a. Why is upper-grade teaching an exacting service?

6b. Why then do busy men and women take such classes?

6c. (1) What steps may be taken to establish and maintain annual promotions in the upper grades? (2) What good results will follow?

6d. Explain the short-course plan of handling the senior and young people's departments.

7a. In removing an undesirable worker, how may the issue be made impersonal?

7b. What will be the best possible solution?

7c. How prepare for the step to follow removal?

7d. What shall we do with the one removed?

8. Draft a docket for the next meeting of your workers' council, with a topic for essay and discussion.

V

THE COURSE OF STUDY AND EXPRESSION

1. The Problem of Lesson-Choosing.

(*a*) *An Educational Task.*—Part of the work of organizing a church school, as we saw in Chapter I, is to determine what shall be the lessons studied in the departments and classes. This is a problem for joint solution by the parties concerned. Unity of administration, however, requires that the leader, after full consultation, shall embody the wishes and needs of these parties in a comprehensive plan of studies for the whole school.

This task is essentially educational. Guidance of the school in its choice of studies is the educational director's most significant function. Where there is no director of education, the superintendent must meet and consciously settle with his fellow-workers the problem of what lessons his school is to study, or confess that the school is running without educational direction. To let the secretary, without instructions, order the lesson supplies as a piece of mere business routine is to make such a confession.

(*b*) *Lessons for Adult Convenience.*—For forty years, as we have seen,[1] the great majority of American Sunday schools placed this problem unreservedly in the hands of the International Lesson Committee.

[1] Chapters I, 7; III, 2.

It was a great convenience to be thus relieved. The school did indeed choose what publisher's helps they would use and how far they would provide their divisions and departments with graded adaptations of the uniform Bible lesson selection. Here and there, also, they found room for supplemental lesson material. But over the choice of regular lesson material they exercised no control.

Unused for so long, the function of lesson choosing atrophied in the average Sunday school's organism. Many superintendents do not yet comprehend its importance, or the principles embodied in its proper exercise.

The uniform lessons have been popular largely because they minister to adult convenience. Not only superintendents but pastors, teachers, adult Bible students, parents of several children, traveling men, readers of religious and secular papers, managers of conventions and union religious meetings, lesson-help publishers,—the gain to these from the policy of having one Bible lesson for all schools and all classes was and is incontestable. If lessons are to be chosen for the convenience of those who handle and teach them, uniformity has a strong case.

(*c*) *Lessons for Pupils' Needs.*—But in education the teacher's convenience yields place to the pupil's need. This is indeed a fundamental law of God's kingdom. Whether the alternative be the divinely instituted Sabbath, or the gift dedicated to the altar, or merely the convenience of some servant of the kingdom, institutions and dignitaries come second, while human need comes first. To deny that prin-

ciple or obstruct its free operation is to challenge the authority and the wisdom of Jesus Christ.

It is therefore our duty to choose for our school not the lessons that will be most convenient for us, but those that give greatest promise of meeting the spiritual needs of our children and youth. To perform this duty we must learn what our children's needs are. "The need of the child is the law of the school." In a humbly scientific spirit, divesting ourselves of dogma and pretense, let us study our children, marking their unforced responses to what we have heretofore presented, noting failure as well as success, and drawing on the stores of observation gained by the thousands of patient workers who have gone this way before.

Candidly so studying, we shall soon see:

(1) Whatever these children do need, it is certain that they do not all need the same lessons. Uniformity of lesson material means sacrifice of graded adaptation to the needs of the several ages. Each course must be entirely independent of every other course, or it cannot be chosen to fit need.

(2) Adapted sequence of successive lessons is as vital as adapted choice of material for the lessons one by one. The pupil's mind and life advance by successive steps. The material on which our lessons for each of these steps are based must be related in the plane of the child's life and growth. He has needs for this quarter as well as for next Sunday. When, therefore, the "improved uniform lessons" aim "to provide for teachers in every department a thoroughly teachable lesson," the aim falls short of the need. The quarter's lessons are chosen on a plane of adult Scriptural sequence. From any one

of these weekly lessons a "thoroughly teachable" primary lesson might conceivably be drawn. But by no human power can thirteen consecutive lessons be so drawn and the quarterly course thus formed be a well-adapted course for little children. To call such lessons graded lessons is an utter misnomer.

(3) For any age of childhood or youth, to determine what are the average religious needs of American pupils, and to arrange a course of studies to fit those needs, is an educational task of great complexity. No one solution can be thought of as final. It may well be attempted by various groups, and by the same group again and again.

(*d*) *Establishing the Dominant Principle.*—In choosing printed lessons for the individual school, as in framing the course before publication, the issue must be met and settled as to whether the need of the pupil is to be the dominant or only the secondary consideration.

No man can serve two masters, or observe two dominant principles at the same time. One must lead and the other follow. Uniform lessons may be (and usually are) graded as far as possible under the dominant principle of uniformity. Graded lessons may be approximated to each other, by ingenious arrangement of topics, use of seasonal lessons at Christmas, etc., so as to get as much uniformity as is possible under the principle that every course is chosen first of all to meet the needs of children of a particular age or type. But in every imaginable case the lessons are dominated by one principle or the other. If uniformity dominates, they are not graded. If adaptation dominates, they are not uniform. "Graded

uniform lessons," therefore, are an impossibility, because the two terms contradict each other.

Not less hopeless is the effort, frequently made, to maintain the dominance of adaptation to need while exalting some other principle in the selection of material. Some lesson-makers, genuinely anxious to meet the pupil-need in every age, are nevertheless determined to emphasize in every grade a certain set of doctrines. Others are equally concerned to magnify the ritual and symbolism and nomenclature of their church. Others, again, are devoted to missions or some other sacred cause. But need is a jealous mistress. If the child is to come first, not only must dogma and rite and cause come second, but we must cease to give this predilection of ours any consideration whatever until the child's need has been fully served. Then, indeed, we may supplement our work with what we count important; and it may be that it will be made richer and better thereby.

If the leader has settled in his mind that his school's outfit of lesson helps must serve the needs of his pupils first of all, it will not be hard to determine as to the samples of any recommended series whether or not in the making of these lessons this has been the dominating principle.

2. Essentials of a Course of Study.

(*a*) *A Tool for Character-Making.*—For every school there must be a course of study. We go to school to learn, that we may know, feel, do and be that which, without such learning, would be beyond us. Material, therefore, must be so chosen, arranged

and used that what goes in as learning shall come out as life. Our curriculum is to control conduct, impart culture and fix character. These are the highest human values known to man; and the curriculum of the school is the instrument with which the workmen are to shape them. Why should we be surprised to find the instrument complex and the task of making it a baffling problem?

Proposals for an easy solution of the problem will be many. But the only way to make this problem easy is to dodge the difficulties of which it is composed. The uniform lesson system did this monumentally. Various plans of partial uniformity have sought the same end in lesser degree. They do not solve the problem. *No course, no school.*

(*b*) *A Course, Not a Field.*—Traversing a field and pursuing a course are two different things. By the uniform lesson method all departments traverse together the great field of the Bible in an eight-year cycle and then begin again on a fresh cycle, newly planned. This is not the method of a school; and lessons so planned do not constitute a course of study.

(*c*) *Features of a School Course.*—In any modern school system covering all ages, the course will naturally embody these features:

(1) It will be divided into convenient units, each of which is adapted to the average needs of a particular age or type. The usual unit is one year.

(2) It will therefore be fixed, remaining the same from year to year, except as improved in the light of experience. Each successive set of pupils, as it

travels up the course, will receive in each year the studies provided for that year.

(3) The studies of each year will presuppose mastery of those that have gone before and will lay the foundation for those that are to come after.

(4) There will, therefore, be a logical order of studies, which cannot be disarranged without confusion and educational loss.

(5) There will be as many distinct year-courses as there are years in the pupil's school life. If he enters at four and leaves at twenty, seventeen yearly courses will be needed to keep every class supplied with a fresh course each year.

(6) The older the class, the greater the need for freedom of choice in studies. Pupils and classes averaging eighteen and older will be made responsible for electing their own studies; and a range of such studies will be provided for their use.

3. A Church-School Study Course.

In addition to these necessary characteristics, exemplified in our American system of general education, a course of studies for use in American church schools must embody some additional features, corresponding to its special aims and to the conditions under which it is to be used.

(*a*) *A Course in Religion.*—The general American school course may contain lessons on anything and everything except religion. Whatever approaches that forbidden field must be denatured of the religious element before being used. Morals may be taught,—on a utilitarian basis, as the greatest good to the greatest number. The Bible may come in,—as literature or good morals or inspiring biography; never as the basis of faith or the message of salva-

tion. History, geography, literature and language may bring many contacts with the various religions of mankind, including our own; but the school's attitude toward all must be negative and impartial. To supply the deep human need for religious feeling as a motive for action and a unifier of personal and social life, patriotism is invoked, like the emperor-worship of ancient Rome. That came in to fill the void left by the death of the old faiths; this comes to meet the conditions imposed on our schools by the American Constitution.

It is idle to quarrel with this condition. It marks a necessary stage in our national growth. The artificiality of it is constantly and happily exemplified in the real religious teaching that many a devoted school teacher finds ways of imparting, as she meets some soul-need that only religion can fill. In many communities, also, common consent sanctions the inclusion of a certain amount of worship and religious teaching in the work of the public school. These exceptions merely emphasize the American rule.

Over against mathematics, literature, science, art and vocational studies, therefore, stands religion, as the one great body of subject-matter to be presented in the curriculum of the church school. Whoever counts religion an important element in life will do what in him lies to make every church school an effective teacher of religion; for if that fails, America can count on no other agency to save her from control in a few years by the votes and the leadership of a religiously illiterate generation.

(*b*) *A Course Given Under Difficulties.*—In

framing a course for use by church schools, the limitations under which they ordinarily run must be allowed for:

(1) The class in religion has but one recitation a week.

(2) The teacher is one who does something else for a living and gives to this service only marginal time. No amount of conscientiousness and good-will can wipe out the distinction between professional and amateur. Teaching is a profession.

(3) An increasing, but still a low proportion of these teachers have had either mental furnishing for their general task of Bible teaching or training for the work of their respective departments.

(4) The superintendence under which these teachers work is with occasional exceptions as unprofessional and untrained as the average of the force superintended.

(5) The housing and equipment is ordinarily far below present standards of educational efficiency.

(6) A large proportion of church schools are small in numbers and hence unable to carry out the standard plans of exact yearly gradation. They can, however, modify these plans to fit their needs and adapt standard courses to their small-school conditions. Course material directly adapted to these needs should be provided for their special use.

(*c*) *Correlations.*—Offsetting the absurdly inadequate recitation allowance of one a week (when every major school study in primary and grammar grades has five), the church ordinarily provides various other meetings of religious-educational value. Such are the pulpit services, the young people's meeting, the guild, band, league or troop meeting for worship,

fellowship, study, recreation or service. Most growing boys or girls belong to some one of these organizations and so have, in addition to their church-school hour, another hour of more or less value for education in religion.

Not one of these except the pulpit service pretends to cover all the growing ages. Each represents a certain period in life. The more closely this is defined, and the more firmly the accepted age-limits are enforced, the better is the organization's chance of success and permanence. A young people's society whose membership takes in juniors and intermediates below and retains in active relations mature Christians above is not likely to do much for the religious education of the real young people of the congregation.

The church school, representing as it does all ages, and having for these ages a definite course of study, may rightly consider itself the vertebral structure with which each of these organizations is to be correlated, in order to the successful inclusion of all in a unified parish system of religious education for each pupil. The superintendent may, and the director must, take the lead in this difficult and diplomatic work. Steps in correlation will include:

(1) Adoption by each organization of the age-limit principle.
(2) Adjustment of these age-limits to those of the standard departments of the church school.
(3) Unification of management and control for all the church's work for the children and youth of each separate period.

(4) Through this unified management, unification of studies, activities and worship, so that all the Sunday and week-day work of the pupil shall be part of a common educational plan.

(5) Removal of whatever overlaps and repeats.

(6) Provision for those types of pupil who have not heretofore been drawn into the auxiliary activities for children of their age.

(7) Completion of whatever is lacking in the series of auxiliary agencies.

(8) Re-study of the whole curriculum as installed, to make it, as far as it goes, an educational unity.

(*d*) *Expectations.*—With the incoming of the practice of establishing Protestant schools for week-day religious instruction, in vacation time or throughout the school year, the limitations of our present church-school system may be met and fully overcome. A system of religious schools paralleling the system of public education will give to religion the educational emphasis that is its due.

Such a development will, of course, imply great changes in the plans of the church school, especially as to its curriculum. Relieved of its responsibility for information-teaching and drill-work, and with pupils trained in Bible language, religious music and missionary lore, the church school can make its session a time of devout worship, intimate instruction in religion and Christian ethics, training for church service and the inculcation of denominational ideals.

4. Lesson Aims.

Every course of study was planned to accomplish

some result. It therefore has an aim. No one can successfully teach or administer a course who does not both comprehend and share the aim that is embodied in the topics and selections.

(*a*) *Logical and Psychologic Aims.*—All lesson aims are either logical or psychologic; that is, they have to do either with the matter or with the pupil. If our interest in the thing taught is greater than our interest in the person taught, our aim in lesson-choosing will be logical,—relating to words. If we care for the person more than for the matter, our aim will be psychologic,—relating to soul. Again the alternative is absolute. Most teachers care for both matter and soul; but the way they teach soon shows which is to them the dominating factor.

Nearly all education, up to a comparatively recent time, has had a logical aim. Studies have been assigned because they were judged to be of intrinsic importance. The most precious verses in the Bible for the Jew were the "Hear, O Israel" of Deuteronomy; hence they were assigned for the Jewish child to memorize. Whether or not they met his needs was a secondary consideration. They were good words to learn.

"The new education," as it is frequently called, follows the psychologic aim. It denies that matter has any intrinsic teaching value whatever. Its sole value, in this view, is in relation to the need of him who learns it. If the words in which it is expressed are not understood by the learner, it is not teaching matter at all. All modern educational science is based on this view.

When, therefore, we plan a course designed to cover the whole Bible in a given number of years, we have a logical aim; because our choice is based on our judgment of the value of the Bible. In this judgment we are not mistaken. The new education does not require us to alter by a jot our estimate of Bible values. But it does require us to keep free from dogmatic presuppositions as to what must be best for the child to study, that in all our lesson choices we may be guided by his needs alone.

(*b*) *Aims of the Graded Lessons.*—In a properly constructed graded lesson course covering one year the aim is primarily psychologic,—to furnish for that specified year of the average pupil's life the lesson material it most needs. Adjustment must also be had to the aims of other years, that the material of all the years may hang logically together. The whole series will then have a general aim, to the meeting of which every course will contribute its share.

The original use of the aim, whether for the single lesson, the quarter, the year, the group of years or the series, is to guide in the wise selection and arrangement of the lesson material and the wording of the topics. The International Graded Lessons were drafted by a company of practical Sunday-school workers, including several specialists of note. They first agreed on what the children or youth of a given age need at that stage of their religious education. Next they considered the bodies of material that seemed to promise, if properly presented, a meeting of such needs. They then formulated the aims of the year's course. The lessons were then chosen to

fit these aims, and the course when complete was criticized, recast and perfected in the light of its aim, with experiments in actual classes to determine how far both aim and lessons were effective for results.

Inasmuch, however, as these course-outlines were afterwards revised from the logical viewpoint, first by the Lesson Committee for whose use they were made, then by the denominational editors and committees and then by the lesson writers, the faithfulness of the original lesson-makers to their stated aims does not always appear. The International Graded Lessons as printed show in many places a compromise between two ideals. The substitute material introduced by authority, sometimes displacing a whole quarter or half-year of the original outline, and in many cases changing the topic and emphasis of the individual lesson, cannot be called a sincerely psychologic effort to compass the avowed yearly aim. But taking the series as a whole, the published courses, especially those which have followed closely the International outline, do substantially embody the aims they profess.

In the other graded lesson courses listed in Appendix B, the same effort to formulate and then follow an aim may be seen. The independent courses claim to be free from the need of trimming the universal psychologic aim to fit the dogmatic requirements of many denominations and types of thought. The courses prepared for and by particular churches for their own schools show decided logical leanings in the direction of the bodies of material they feel the need of imparting. All modern courses, however, in

comparison with their own predecessors, show progress in the direction of the pure psychologic ideal.

(*c*) *Administrative Use of the Aim.*—To the church-school administrator the several aims of the courses studied in his school are guides indicating what results are to be looked for in the pupils and classes. Though stated broadly, any one who knows and understands children can translate their general terms into the every-day life of the boys and girls of his field and can ask, as to each age in turn, Are these aims being realized as our pupils study and practice this course? If not, at what point do our efforts fail, and by what steps can they be made more resultful? As the conductor of the orchestra studies not only the scores of his several sets of players but the marks of expression by which the composer indicated his plan as to the interpretation of his composition, so must the church-school leader study not merely the topics and passages assigned for study in the different grades but also the spiritual aims which are to be realized if the studying is to be successful.

5. The Course of Expression.

Not more than half of the school's lesson problem has been solved when a satisfactory series of graded studies has been selected and introduced. With all its difficulties, too, this is the easy half. Far more complex and unexplored is the problem of giving to every pupil, along the line of his studies and in accord with his developing capacities, an outlet of religious expression.

No lesson is learned until it has come out as well as gone in. It is that which comes out of the man that defiles or ennobles him. We learn something. The knowledge fires us to feeling; and feeling moves us to action. Yesterday it was a lesson in a book. This morning it was a teaching that stirred our hearts. To-night it is a deed well done. We can never be the same again. The lesson has helped to shape our character, because by an act of voluntary expression we have made it a piece of our life. Nothing that does not complete this round should be called teaching.

(*a*) *Worship.*—In the teaching of religion the simplest and most universal act of expression is worship, the recognition of the presence and power of God. If our lessons in every grade are essentially lessons in religion, they will lead naturally to expression, individually and in groups, in acts of conscious approach to God. Prayer, gifts, the daily reading of God's message to mankind, attendance on the services of the church, service to others in His name, may be idle forms or reflex impulses; or they may be made by good teaching the true and hearty expression of reverence, faith, gratitude, penitence and aspiration.

The worship service of the church school, therefore, or of any of its departmental assemblies, is a vital part of its course of instruction. So also is that training of the devotional life which should be the concern of each teacher and parent. By establishing in the pupil habits of private and public worship we have not made him religious; but we have provided

an outlet for the normal expression of the religion that has been and is to be taught in our lesson series.

(*b*) *Expressive Activities.*—The dramatic impulse is strong in little children. Whenever an experience has been set before their imagination through a song, a story, a picture or the example of their elders, they seek to live it out in play. The creative impulse likewise moves them to draw, colour or embellish pictures, or to model, cut or construct something that shall carry on the thought and embody the ideal set before them in the lesson story. By adding to our teaching plan some such activity to draw out the children's minds and muscles we help them, so far, to live their lesson and make it their own. Hence the play lessons of the beginners' department and the various forms of handwork in the graded primary and junior courses. In themselves these activities mean nothing for religious teaching; and they can easily be mishandled and overdone. But as means for completing our lessons in religion they have the highest spiritual value.

Year by year, as the children grow, the expressive handwork must be made not only more difficult but more logically related to the lesson it is designed to express. The map or plan must be needed to elucidate the text. Instead of a picture we may have a list of names or a diagram, or perhaps a story worked out and illustrated by the class, each pupil making his share. As adolescence approaches, altruism must enter. A class that would not care to finish an illuminated hymn or a "Life of David" for itself, or even for the school's Christmas exhibition, might do

so eagerly if the books when finished were to amuse the sick children at the hospital or be packed in the box for the missionary. Even with these inducements, however, interest in handwork and its value as expressive activity is with difficulty carried beyond the junior years.

(*c*) *Expressive Conduct.*—More difficult but of far deeper significance is the task of securing lesson expression in the pupil's daily life. The traditional Sunday-school lesson has always had its moralizing "application." But (1) the successive applications have had no sequence, so that one might follow up another; (2) they have seldom been specific; (3) the conduct encouraged has been but slightly related to the narrative of the lesson, if the lesson has had any narrative; (4) circumstances to call for such conduct may not present themselves until long after the impression has passed away; (5) emotion is not evoked to stir and sustain the will; (6) the reinforcement of group action is seldom called into play; (7) slight attempt has been made to follow up the suggested application by questioning, drill or encouragement to continued endeavour. We have not taken our applications seriously.

Reversing these neglects, and planning our pupils' responses in conduct in the same way that we would plan handwork or pageantry, we may sometimes secure obedience, kindness, fair play, or whatever virtue the lesson exemplifies, with as definite a success as in the simpler and more material realm.

As this is a matter to be handled by each teacher with his class in his own way, the principal or super-

intendent can seldom do more than to bring up in conference and personal discussion the need of securing control of conduct as the outcome of lesson impressions. A teacher who thus seems to be succeeding in realizing the lesson aims for the year should report the work, with illustrations, in the monthly workers' conference.

(*d*) *Evangelism.*—As the highest and most fundamental result of our teaching is the winning of our pupils to personal faith in the Lord Jesus Christ and acceptance of Him as Saviour, so the most significant expressive conduct on their part will be the voluntary act of public confession. How and under what conditions this is to be registered is determined by the usages of the various religious bodies. Whether or not the school shall observe a "Decision Day," or, far better, a day for the declaration of decisions quietly and personally made, it is surely wise to lead the school in its worship and in the counsels of its teaching body to an attitude of deepened spiritual earnestness and realization of the claims of Christ on our life's fullest devotion. Advantage may also be taken of seasons favourable to decision; and the hesitancy of adolescence to make itself conspicuous may be met by seeking for mass action by classes and groups, provided the individuality of each confession is duly assured.

Educationally, it is essential that the act of confession shall be:

(1) Voluntary and free, and as far as possible spontaneous.

(2) Intelligent, according to the pupil's years and mental capacity.
(3) Rational, an outgrowth of lessons and expressive conduct leading in that direction.
(4) Emotional, springing from a heart touched with love, gratitude and devotion.
(5) Practical, in relation to a definite course of conduct embodying loyalty to Christ and the church.
In the case of pupils in middle and later adolescence (from fifteen onward), and in earlier cases where possible, the confession should also be clearly
(6) Final, a life-decision consciously so made, and sealed with acceptance of the sacramental vow.

In a church whose society, group and class activities have been even approximately correlated, the newly avowed Christians can easily find fields for exercise, expression and service. The organized class activities, being under the supervision of the class teacher, are well fitted to play this essential part in the church's evangelistic program. In addition to all class, departmental and school instruction, the pastor's catechetical class, either before or after baptism or confirmation, is a wholesome influence and should wherever possible form part of the plan.

6. Educational Projects.

If the church school is to build character and impart religious experience, its studies and its activities must be correlated far more closely than they are usually correlated now. There are two ways, and only two, for securing this correlation. One is by the method of expressive activity just described. We first plan lessons and then plan activities to flow from

them. This plan, as we have seen, is only partially successful. The activities of the societies, clubs and bands it does not touch at all.

The other method works in the opposite direction. It begins with the activities and plans for lessons to fit the needs thus brought to light. It starts with a project, real or imaginary, on which teacher and class joyously embark together. By skillful leading the class soon discovers its ignorance and inability to proceed; so it betakes itself to study, masters the difficulty, starts afresh with a broader view, and soon encounters another problem larger than before. So proceeding, the year's end finds the class with the project carried out, a large body of information secured and well organized in the brain, interest in studies and class life broadened and strengthened, and character shaped through experiences encountered on the way.

No religious lessons in project form have yet been issued; and it is hard to see how any standard course could be drafted on this principle, so essential is it that the project shall fit the concrete situation of teacher and class in the community, as well as average spiritual needs. For the present, project-teaching in the church school is a fascinating possibility, with promise of unusual results for religious culture when we are able to meet its pedagogic requirements. A competent teacher, familiar with project methods in general education, might well be given freedom for a year from all lesson restrictions and encouraged thus to do pioneer work for the pupils, the school and the profession.

7. Building the Curriculum.

(*a*) *Introduction of Graded Studies.*—No published lesson course of graded studies comes to the church school ready-made. It consists of standard units which must be selected, adjusted to the local situation and introduced step by step as the way is made ready. Intelligent educational leadership is indispensable. Schools that " introduce the graded lessons " as if they were simply a rival set of uniform-lesson quarterlies generally throw them out in disgust six months later. So would one deal with his new automobile, if it were " introduced " in any such way.

In changing from uniform lessons to the graded lesson system, the following considerations should be kept in mind:

(1) Introduction should be from below. The beginners' class is presumably using graded stories already, as the present Lesson Committee enjoins. First in the primary department, then among the juniors, let the lessons come in; each departmental introduction being handled as a separate enterprise. When success so far is in sight, introduce in the intermediate classes, and in the higher classes as each is ready for the new work.

(2) The most serious difficulties come at the beginning; because each course presupposes familiarity with the courses which come before. Hence the desirability of holding back the intermediate lessons until one class of juniors has been graduated into the intermediate department. Each year of graded teaching makes the work easier for the next year.

(3) The lesson year begins on the first Sunday of October. That is, therefore, the time to start, beginning with Lesson 1 in each course used. If neces-

sary to begin on January 1, start the primary courses with Lesson 14, since with the little children much is made of the seasons, and the lessons must come on the Sundays for which they have been planned. In the junior and higher courses the start may be made with Lesson 1 at any time, though it is always preferable to begin at the opening of the school year.

(4) In the graded courses the lessons run by themes, sections, quarters and years. No lesson stands by itself as under the old plan. Teachers must, therefore, study by quarters and sections as well as by single lessons, and must know their whole course before they can properly teach the first lesson. The pupil's book or folder must be made up as specified, that it may be shown as a sample of the handwork desired. At least a month's start is needed for this advance preparation.

(5) In giving out this advance material, the teacher should be directed to read the pupil's book with the eyes and heart of a pupil, then the teacher's book, mastering the "foreword" and other general explanations, noting the aims of the course, studying the Bible references, working out the handwork, and planning what expressive work the class shall be asked to do.

(6) For each class that is to begin a graded course, determine the class age-year, and use the course specified for that year.

(7) The simplest plan of introduction is to start all classes in the department on the first year lessons for that department. The second year the new classes take the first year's lessons, while the classes of the second and third years take the second year's lessons and those who were third-year pupils last year are promoted and get the first year's lessons in the next higher department. By the third year all three grades in each department are getting the proper lessons; and thereafter each child gets the

whole course as he passes from one grade and department to the next.

(*b*) *Selection of Course Material.*—In selecting its lesson supplies, the church school will, of course, use those issued by its own denominational supply house, unless cause for other choice is clearly shown. Nearly every denomination publishes text-books on the International graded lessons or its own church courses. The independent graded courses are of high educational merit, some directors preferring them to the International issues.

To mix courses, taking one year's work from one series and another from another, is seldom wise, unless the school is under a trained educational leader, able to cope with the difficulties thus brought in. The aims of the different series are not identical, and a year's course in one does not necessarily lead up to the next year's course in another.

Each department principal should keep a graded roll, showing the pupils arranged by classes, with each pupil's year-grade noted. The standard is, from the juniors up, at least one class of boys and one of girls for each grade. Before Promotion Day this roll will be made up for the new graded year. If the standard is reached, the determination of the courses and the preparation of the order-sheet will be a simple matter. Where the school is too small to make this possible, two or more grades will be represented in one class; and the course to be followed will be that of the average year-age of the group thus formed. In case of doubt it is better to select the

younger course, giving extra work to the brighter or more advanced pupils. If by mistake an older course is assigned, it may take several years to make the correction, as the class must proceed each year to the course next in order.

(*c*) *Allowable Teaching Freedom.* — When the course is once chosen, each teacher should loyally strive to learn and teach the lessons thus assigned. The aims printed in the teacher's book indicate the general objective for the year. To cover the ground of the lessons, imparting their information-content and securing the specified handwork, memory work, honour work and other assignments, is a secondary objective, to be reached so far as it contributes to the gaining of the primary objective in character-culture and spiritual development, or does not detract therefrom. The teacher, therefore, must be left free to determine how much of this lesson content he will undertake to embody in his quarterly lesson plan.

Trained teachers, and those who have had experience in the course with one or more previous classes, may be allowed also considerable freedom in the arrangement of their quarterly course. Some lessons may for this class be worth two or even three Sundays' study. Wherever a project is undertaken, even so simple a one as the making of a class biography of the main hero studied, some lessons will have to be sacrificed in order to make room for others. It is far better to determine such rearrangements in advance than merely to fall behind and end the quarter with the last few lessons unreached. But as the daily home readings on each lesson form an important part

of the character-training provided, and as the interest in these depends largely on their relation to the current lesson, the teacher who deviates from the quarterly calendar should provide reading assignments to correspond with the revised plan.

Assignments

1a. Who should settle what lessons the church school shall study? Why?

1b. Who benefit by uniformity in lesson material?

1d. Why are graded uniform lessons impossible?

2a. (1) Is it possible to simplify the "closely graded" system? How? (2) What do we lose in so doing?

2c. Name some of the features that must be embodied in a course of study in any school.

3a. The lessons of a church school must constitute a course in religion. Is this a religious necessity or an educational necessity? Why?

3b. List some of the difficulties under which religion is now taught in the average church school.

3c. (1) Why is it needful to correlate the work of troops, societies, etc., with the work for the corresponding ages in the church school? (2) Name some of the steps to be taken in so doing.

4a. Explain the difference between a logical aim for a lesson and a psychologic aim.

4b. (1) What part did the yearly aims have in the making of the graded lesson series? (2) How have logical and psychologic aims become mingled in the publication of most of the graded courses?

4c. How should the director, superintendent or principal use the lesson aims?

5. Why must instruction come out as well as go in? Illustrate.

5a. Why and how is the school's worship a necessary part of its educational plan?

5b. Describe one or two types of expressive activity used in connection with graded lessons.

5c. Why are our lesson applications to conduct so seldom taken seriously?

5d. (1) How would you lead up to a time for seeking Christian decisions? (2) If evangelism is to be educational, as it should be, what qualities must the decisions show? (3) How may they be followed up?

6. (1) What is an educational project? (2) In what way is it the opposite of an expressive activity? (3) Under what conditions may the project method be applied to religious teaching?

7a. Write one or two suggestions for a superintendent who expects soon to introduce graded lessons into his school.

7b. Explain how the courses to be studied next year in your school are to be determined.

7c. (1) What is more important than that the teacher shall cover the whole ground of every lesson? (2) What freedom is permitted your teachers in the rearrangement of their quarterly courses?

VI

THE SCHOOL AND THE HOMES

1. Church Duty to the Home.

(*a*) *Home the Great School of Religion.*—Home is the great field for religious education. All that the best church school can do to build Christian character and train for godly living is small compared with what could be done in the homes, were these dedicated to the task, prepared by training and equipment for its performance and united with the church in a close bond of fellowship and mutual coöperation. In the rare cases where these conditions are fulfilled, the results fully establish the thesis here maintained.

(*b*) *Religion Moved to the Church.*—In defiance of this well-established fact, the processes of religious activity have been moved from the home to the church, leaving the home without adequate time or means for the discharge of its religious-educational duty.

The Rev. Samuel W. Dike in 1884 pointed out that the church for nearly a century had been enriching its own program of centralized activities at the expense of the home's chance to cultivate family religion. Sunday-school sessions, missionary societies, temperance and other reformatory meetings, young people's meetings, brotherhoods and guilds,—each as it came in had seized on some Sunday or week-day

hour and appropriated it for the use of its own church-centered activity. The churches, in fact, had done for religious training what the factories had done for industrial training. They had taken it out of the home.

(*c*) *Origin of the Home Department.*—Others before Dike had seen this and had inveighed against these movements for thus discrediting and blocking the processes of home religion. Dike saw that the movements were in themselves good, but that their tendency to exploit the home must be met by a counter-tendency that would carry a part of the energy thus developed in the church back to the home again. To meet this need he invented the mechanism of the home department and supervised its early operation in the rural parish at Royalston, Vermont.

Three years before this a movement developed in the New York State Sunday-school Association for the organizing of home classes as Sunday-school outstations in outlying neighbourhoods, to be gathered from adjoining homes and taught each week by a visiting teacher from the Sunday school. As these classes met in the homes, the movement was a contribution to the need later voiced by Dr. Dike. Later a determined effort was made by W. A. Duncan, leader of the home class movement, to identify the two; and for many years he was for the combined idea the zealous spokesman and International leader. The home class method has always been an interesting missionary possibility, seldom realized; while the home department idea of Dr. Dike, enriched with improvements from several sources, has for a genera-

tion been a standard method, indispensable to the right organization of the church school.

Since the introduction of the home department method, more new ways of getting the children, the young people and the parents out of the homes have developed than in the whole century preceding. Not all of these now center in the church or are of assuredly uplifting value. If Dike had need to rescue the home in the name of religious training, our need is critical indeed. It is our business first to see, then to understand, and then to meet the situation.

2. Home Service to the Church School.

(*a*) *The Self-Sufficient Home.*—The first difficulty we encounter in any plan of service to the home is its spirit of self-sufficiency. This is not a fault but a virtue. It springs from the instinct of full parental responsibility for the welfare and right upbringing of the children. Any policy that tends to break down this instinct, whatever its immediate advantages, will ultimately weaken the power of the home. We must, therefore, beware of methods that aim to substitute the influence of the teacher or any other school institution in place of that of the parents. However incompetent, they must be strengthened and established as educational factors rather than dispossessed. When the case passes the point where this is possible, it is one for attention by the public authorities or the social agencies rather than by the church school.

(*b*) *The First Step a Call for Service.*—Taking this difficulty on the flank, then, let our first aid to

the home come in the form of a call for its coöperation. Our general church-school program has long included this call; but we have thought of the cooperation as a gain to our own work. So it is; and so much the better for our present purpose. Let this continue to be the only motive we avow; for so long as we stand on this ground we do not raise the issue of home independence.

In responding to this reasonable call, however, many parents will take their first steps in conscious religious effort for their children. Apart from any question of the furtherance of our school plans, it is worth while to seek home coöperation for the sake of the home; for in this way it may be possible to start the home to working on its own immeasurably greater program.

(*c*) *A Scale of Home Coöperation.*—The specific services which the homes may render to the church school vary with the different grades. As an aid in the systematizing of our efforts and in the rating of our homes as to the degree of coöperation secured, we may use some such scale of home coöperation as the following:

1. Attendance. Child sent regularly; attendance facilitated.
2. Disciplinary. Report card signed and returned; authority of school and teacher supported.
3. Facilitating. Home life regulated so as to facilitate the child's full performance of home-study tasks.
4. Sympathetic. Parents attend church-school events and discourage adverse claims of other interests on child's work-time.

5. Financial. Regular, spontaneous and personal giving encouraged; parents contribute, proportionately to means, to church-school funds.

6. Normative. Parents second school in the effort to establish habits of religious living such as church-going.

7. Pedagogic. Assistance in lesson study and other home work for the church school.

8. Devotional. Family worship maintained, with grace at meals.

9. Evangelistic. Early lessons in prayer and recognition of God's presence, power and love; presentation of Jesus as Saviour and Lord; encouragement of child in seeking full church membership as soon as he feels himself ready and the church authorities approve.

10. Vocational. Encouragement of the child in seeking to obey the divine call to service in God's kingdom.

Good management of the church school calls for a systematized effort to secure the rendering of these services by every represented family. A method for coördinating the forces that must work together to this end, if it is to be even partially accomplished, is outlined under Section 6, below.

3. A Home Program of Religious Education.

(*a*) *A Wide Scope.*—By as much as the opportunity of the home is larger than that of the church school, by so much is the possible content of its religious education fuller and its material more varied.

A parent who is religiously minded may make any contact with the child, at any age, a means for developing his sense of relationship with God. Jesus,

as He walked and taught in Galilee, saw the power of God around Him in nature and man and turned the simplest and most homely incidents and objects into lessons in religion. A matter-of-fact parent, whose religion, like Martha's, is practical rather than mystical, may yet be shown, along his own temperamental line, how to teach religion at home. All parents may at least be called on to cleanse their own lives and seek a deeper religious experience for the sake of their children's religion.

(*b*) *Goals, Not Standards.*—No two homes, of course, could follow the same program. To erect a standard program would therefore be an idle endeavour. But a wise leader might lead some of his homes to adopt a series of goals of home endeavour, and then he might aid these homes in finding definite ways of seeking these goals. When a circle of such families had begun to work and pray together in the pursuit of these goals, it might be found possible to draw others into the circle. Methods tried in one family and found effective would tend to become standard for the church or community group, and if of general value would be utilized elsewhere.

Among such goals of family endeavour may be suggested:

(1) The establishment in the home of the reign of law. When father and mother are themselves guided not by caprice or passion, but by rule, even the infant feels the influence and learns the lesson of self-mastery at the call of a higher power.

(2) An appraisal of conduct on lines of duty rather than those of pleasure or economic value. As

long as the breaking of a glass brings a whipping and the telling of a lie a laugh, religious home training cannot begin.

(3) An early familiarity and sympathy with the works of nature as manifestations of God and outlets for religious impulse.

(4) Grace at meat, as an acknowledgment of our daily dependence on God's care.

(5) Early use of the approved means of grace, especially private prayer, the Bible and family worship.

(6) Unconscious tuition through pictures and objects of religious value.

(7) Provision of books and periodicals likely to interest in facts and considerations of religious value.

(8) Story-telling and reading aloud with the children.

(9) The habit of extending hospitality to visitors whose table-talk and personal influence may prove a religious stimulus to the younger members of the family.

(10) Formation of plans for the children's education and life-work in which God's call and the claims of His kingdom shall have a part.

4. Agencies for Reaching the Homes.

(*a*) *The Pastor as Preacher.*—High on the list of the home-reaching agencies of the church must be reckoned the pulpit service, with its opportunity for the preacher to speak from time to time directly to the parents in attendance as to the message of home religion and the vehicles for expressing it effectively. The leader of the church school, considering the urgency of the need, is surely not presumptuous in suggesting to the pastor from time to time the value and pertinence of sermons to the home.

(*b*) *The Pastor as Visitor.*—Still more significant is the pastoral service of visitation. We have not yet, even in city and suburban fields, outgrown the expectation of more or less regular pastoral calls. A pastor with a program for his homes might touch them all in a year without adding to his labours any service that he does not owe them now.

If we determine to insist on the inclusion of the pastor in the church school's educational plan, we may insure at least his familiarity with our home program; and some pastors will forthwith make this program their own. As leader of church activities, the pastor may in many ways throw his influence independently in the direction of the fostering of home religion; and in the pulpit, as we have seen, he has the ear of all parents who are members of the congregation.

(*c*) *The Cradle Roll.*—Vast possibilities inhere in this popular but far from fully utilized church agency. The apparent simplicity and juvenility of cradle-roll forms of work must not lead the church-school administrator to undervalue its efficiency. Under a trained and purposeful leader, with reasonable support from the related departments and from the treasury, the power of the cradle roll in the establishment of religious education in the homes is profound.

To begin with, the cradle-roll superintendent's friendly call on the new baby and his parents is almost never unwelcome, however estranged from religion and church the family may be. It is easy then to invoke the spirit of responsibility for this newly

entrusted soul and to suggest steps for discharging the trust, directly in the care of the child, indirectly in a better performance of acknowledged church duties and home religious observances. Thousands of families have thus been drawn from the outside into the warm fellowship of the church's religious life, and the children's religious nurture has so far been assured. In the work of welcome and enlistment the partnership of the beginners' teacher, the adult classes and the pastor is called for; and this should be seen to by the executive of the school.

In homes of culture and external church connection the problem is different but the need not less. The cradle-roll leader may here seek for partners among the officers of the woman's club and the parent-teachers' association as well as in the church-school company. Remembering that a baby is the household king or queen, whatever the family's estate, let the visitor, with tact and courage, carry out her visiting and reminder-sending program and ask God's blessing on its influence.

(*d*) *The Home Department.*—Ambitiously named is this institution; for it reaches only some of the homes and does even for them but a part of the service the church is due to render. For years, as we have seen, it was confused with the quite distinct method of home classes. It has further suffered from over-advocacy by zealous partisans who have failed to see it as one line of a larger service that should be developed in its entirety. But in itself the method introduced in 1885 by Dr. Dike is as valuable to-day as when first presented.

There is need, however, for a broadening in the content of instruction in the lessons brought by the home department visitors into the home. The quarterly magazine expounding the current uniform lesson may still be used where that seems the best response to the Bible-studying capacities of the members. But the department should constitute itself a bureau for the distribution of all kinds of literature needed in the homes, especially bulletins bearing on child-training. In homes where older children are studying the intermediate or senior graded lessons, the parents may take these as the basis of their own home studies and be credited therewith. The determining of what lessons shall be used by the home department members is to be counted one of the educational problems of the church school and settled accordingly.

(*e*) *The Organized Adult Class.* — Besides its many other functions of usefulness, the adult class, organized for self-active service as well as for study, discussion and fellowship, can be made a definite agency of home stimulation to a program of religious education. Steps in this direction will comprise:

(1) Development of the class recruiting service until it draws into at least occasional attendance persons not ordinarily identified with church membership and activity. The methods of such "boosting" are familiar.

(2) Among the class membership as thus enlarged will be found many parents. Occasional lessons and discussions may be given on problems in nurture, guidance and home discipline, and the result-

ing interest and participation noted. A simple questionnaire may be passed to ascertain and record the facts. The way may thus be prepared for the organizing of one or more classes of parents.

(3) Special addresses by teachers, physicians and social workers on problems of the home may from time to time be introduced in the general class program.

(4) Father-and-son and mother-and-daughter banquets, promoted as class activities, may be made an annual feature of the class social program. They should be planned so as to be educationally and religiously purposeful and not merely jolly times.

(5) Connection should be established with the home department, by which each adult class may refer to the home department all its members who are unable for a time to attend, and by which also the visiting home-department members shall be welcomed to seats as extension members of the class. From the adult class membership also will be recruited the needed visitors and substitutes for the home department's force. The simplest way to establish this connection will be by making the home department superintendent or one of the leading visitors a member of the class executive committee.

(*f*) *The Parents' Department.*—We have seen with what instinctive aversion the average parent receives outside advice as to what he is to do for his own child. He feels that "a man's house is his castle." For an enthusiastic educational director or a teacher with ideas to proceed to form a parents' class or department, in order to impart to the parents of the church that wholesome instruction in parenthood which they now lack, is to invite failure. The subject must be approached indirectly.

If the way has been prepared by systematic calls from the departments and classes for home coöperation (Sec. *2b*), and by studies of home problems in the adult classes (Sec. *4e*), a beginning may be made by calling together a few of the more intelligent and interested parents and suggesting the organization of a parents' club or circle, for parents of junior pupils, high school pupils, or some other group of children or youth. Leadership of the movement should as soon as possible be lodged with the parents themselves. The school register, if properly kept, will furnish a directory of the parents, with residence, occupation and church affiliation. With the help of this information, supplemented from the church roll and the pastor's visiting list, the club membership may be recruited.

After the meetings for organization, the club should plan for a limited series of meetings for the season. It may hear lectures by the educational director or some other speaker, follow a text-book course or prepare its own program, with papers from the members, followed by discussion. A small club grouped around a definite age of childhood can do better work than a large body whose bond of interest is more diverse.

One such club, successfully started, will pave the way for another. A parents' department, with superintendent and a definite program, will naturally follow. The periodic canvasses of the home department should advertise the parents' classes and recruit members for the parents' department.

In many beginners' departments a company of

mothers is already in attendance as visitors, sometimes to the serious embarrassment of the orderly work of the hour. To reassure these that their offspring will be safe without them should not be hard. Then an invitation to a conference in some adjoining room may be given; and after one or two weeks of preliminary conversations, with exhibit of bulletins secured from the Children's Bureau at Washington on diet for young children and other practical matters, a definite call may be extended to all mothers of young children and a start made on a ten-weeks' course of class study. A class of older girls might coöperate by contributing some "sunshine band" work in staying with the babies at home or caring for them elsewhere in the church while their mothers were thus engaged. If the beginners' teacher must lead this group, the time will have to be fixed at some other hour than that of the church school.

5. Training for Parenthood.

A vital function of the church school under all conditions is the training which it is due to furnish, in rudimental form to the intermediates and more specifically to the senior and young people's classes, in the principles of home-making and child-nurture. The inauguration of such a service would be an appropriate activity for the parents' department and an easy extension of its scope. Having finished for themselves a course in child-nurture, with its discussions on the mistakes of parents and their tragic consequences, what more natural than that these now

thoughtful parents should take steps to save the present young people of the church from like mistakes and to lead them to a clearer conception of the responsibilities, the joys and the conditions of successful child-training? But the need for such service is too urgent to await the prior starting of parents' work.

(*a*) *A Community Responsibility.*—But this is not primarily a church responsibility. It inheres in our whole social situation. The earnest words of Herbert Spencer, in his classic little work on education, should not be forgotten. Speaking as a biologist, he postulates that the great work of this generation is to cause that the next generation shall reach higher ground in the scale of existence, physical and social. It therefore follows that of all possible fields of formal education the most significant is education in the principles, the art and the purpose of intelligent and loving parenthood. To us who in addition see the value of the religious element in education, this sage reminder comes with double force.

(*b*) *A Task for the Church School.*—Here is one fundamental task which for two reasons may properly be left by the community to the church school. In the first place, most pupils leave the day school before the mating instinct, with its aroused interest in home problems, has begun to dominate life. In the second place, all parties are ready to agree that a religious background should colour and shape the teaching and training of the home. Whenever the church school, or the community school for week-day training in religion, can qualify for the depend-

able discharge of this trust, general education will be ready to pass it over.

This trust, let it be noted, cannot be confined to the teaching of religious values alone. The great essential in successful home teaching of anything is atmosphere, the combined influence of the home situation as a whole. There can be no dividing between the physical, mental, social and religious phases of this situation by those who would plant seeds of better home life in young and aspiring hearts. If the desired religion of the home is to be a real and a living religion, it must function in and through every feature that makes the home, sustains its life and gives it character. Here, then, is one field where the natural unity of general and religious education, divorced by nineteenth-century conditions of life in a new democracy, may without controversy be experimentally reëstablished.

(*c*) *A Field for New Endeavour.*—How this great trust is to be administered is a question not yet furnished with a standardized and well-tried answer. We have not yet even assured ourselves of regular contact with the individuals for whom the instruction is to be provided. Many of these are in the ages that call students and workers away from home. The project method, with its necessarily expert handling and its freedom from fixed and sustaining courses of weekly lesson assignments, seems peculiarly adapted to this field. Splendid opportunity is here for original experiment, the working out of new plans and the making of history in religious education.

While waiting for the Edisons of the situation to appear, those engaged in the more commonplace service of teacher-training may take notice that in the possible future home and fireside we have at least as worthy an object of normal study by young people as in the responsibilities of the church-school teacher's chair. Bible study, child psychology, methods of teaching and the place and standard methods of the church school are all studies of prime value to the future parent; while such a course as that on the training of the devotional life is more a home course than a school course by far. In planning and promoting our training courses and classes, then, while properly stressing ostensibly the call for church-school teachers, we may well have in mind the need for trained home teachers too.

6. The Department of the Home.

(*a*) *Elements of the Combination.*—Putting together all the actual and possible resources of the church for the reaching and leading of its homes in the work of religious education, we have the elements out of which may and should be organized a Department of the Home.

To this department will belong all that part of the pastor's work which concerns the homes, all the cradle-roll work which involves calls, canvasses and correspondence, the home department as now usually run, the home side of the adult class work, the parents' department, the home-training side of the teacher-training service, and the principals of all departments whose teachers and supervisors make a

call on the homes for educational coöperation. The missionary societies and all other church agencies contributing to the undergraduate educational program will be included as interest may appear.

(*b*) *Organization and Relationships.*—The natural head of the department of the home will be the pastor. In the church home council, meeting statedly and representing every agency at work for the homes, he will preside. A home superintendent will organize and correlate the various activities and will supply initiative as to areas needing further service. If the existing home department under its present standard plan can be broadened in thought and sympathy as well as in function until every service-contributing body is welcomed and full coöperation and supplementation is secured, no launching of a new enterprise will be necessary.

In this connection we may note that it is time to drop the sentimental connection of the home department with the undergraduate classes of the Sunday school. In the early days of home department promotion this was made much of, on the plea that our main work was to get the stay-at-homes to studying the same Bible lesson that the children were studying in the Sunday school. With the passing of uniform lessons this plea has gone out of date. But the logical relationship of the home department has always been in reality with the church proper rather than with the attending Sunday school. And under our new conceptions the church school embraces all that is educational in the life and work of the local church; the undergraduate graded school of religion

being one church activity and the home department another.

By the present International standards, as already noted,[1] the home department and all work for parents comes under the care of the adult division. Organized work for young people in teacher-training and training for prospective parents goes under the young people's division.

(*c*) *Program.*—The ultimate objective of the department, of course, is to cause each home where there are or may be children to embark upon its own proper work of home religious education for each child and to continue this work to the child's maturity. Toward this objective the pastor may preach and labour, and the parents in their own department may be led in the development of higher ideals of home religious service. Festival occasions may be utilized for presenting these higher ideals in pageant and dramatic form; and the claims of childhood on the home may be voiced at father-and-son banquets by the boys themselves.

The systematic efforts of the department, however, will be mainly spent on the securing from every home of the full ten-point coöperation with the church school called for by the scale given above under Section 2*c*. Under these heads each agency concerned should be asked to formulate exactly what coöperation it wants and to do its part in making such coöperation easy. Reports should be systematically gathered, not from the homes but from the teachers and other workers as to how far coöperation has

[1] Chapter I, Sec. 3.

been rendered and what benefits have been observed therefrom.

Then, if the secretary of the department will arrange a card index of the homes, recording first the general facts and then the periodically gathered record of coöperation, exact information on the progress of the homes toward a home policy of religious education can be recorded without recourse to personal judgment and the making of invidious characterizations. By means of the ten-point scale a statistical measurement may be made of home coöperation; and reports may thus be given that will stimulate the progress of the department's work.

Assignments

1a. What is your own conviction as to the place the home should have in religious education?

1c. What tendency did the home department aim to counteract? By what method?

2a. Why is the home properly jealous of interference with its own plans of child-nurture?

2b. In assisting the home along this line, what should be our first step?

2c. Name a few lines on which the church school may properly seek for coöperation from the home.

3a. Why will the home's own program of religious education take a wide range?

3b. Name some of the desirable goals of home effort in religious education.

4a, b. What can the pastor do to help?

4c. In what ways has the cradle-roll superintendent a unique opportunity?

4d. (1) Why is the home department ambitiously named? (2) What can it do to increase the practical value of its present routine?

4e. Name some of the ways in which the adult class may work for the homes.

4f. (1) What specific work for the parents is now done in your school? (2) How would you start such work and extend it after the first steps had been taken?

5a. Why is training for parenthood a community responsibility?

5b. Why may the community be expected, when the church school is ready, to turn over the general responsibility of training for parenthood to the church?

5c. (1) Why do we not have in every church school a well-developed plan for training in the religious duties of future parenthood? (2) What part of our present plans may be adapted to that end?

6a. What elements should be combined into a department of the home?

6b. How should such a department be organized?

6c. What are some of the things it can do?

VII

THE BUILDING AND EQUIPMENT

1. Begin Where You Are.

When the newly called administrator takes charge of his church school, the first element of the situation to meet his notice will be the room or rooms in which the work is to be done. So far as these rooms, with their equipment, are fixed and permanent in structure, it will be wise for him to conform the opening steps of his plan to the limitations they impose. He must show that he can work with the tools that are given him; and he needs to gain prestige and a following before attempting radical measures. The treatment thus far has therefore said little about ways and means for adapting the church-school plant to the needs of better educational service.

Rooms and tools, moreover, are dead things. No amount of modernness, expensiveness or abundance in the material outfit will supply motive, skill and content of instruction, or can take the place of educational and spiritual life. It is the heart-touch of the living teacher that makes the school. What equipment did Jesus lack for His dialogue with the woman of Samaria, His parables by the lake, His sermon on the mountainside? Was not Garfield right in his oft-quoted sentiment that a seat on the end of a log, with Mark Hopkins on the other end, was all the university he wanted? Why then should not the

church-school administrator bravely take the rooms and furnishings that he has and go on making the best of them?

2. The Power of the Wall.

Why not? Because Mark Hopkins is not a fair sample of the average church-school worker; nor is Garfield a fair sample of the average pupil; nor is the problem of teaching one auditor comparable to the problem of organizing and administering a school. And if a poor workman is not made a good workman by being given good tools, neither is a good workman given his chance to do good work when he is condemned to work for years under conditions that make fine or even standard work impossible.

Edward Thring, headmaster for thirty-four years at Uppingham School, and a valiant fighter for better conditions in English education, says:[1]

"Whatever men say or think, the almighty wall is, after all, the supreme and final arbiter of schools.

"I mean, no living power in the world can overcome the dead, unfeeling, everlasting pressure of the permanent structure, of the permanent conditions under which work has to be done. Every now and then a man can be found to say honestly:

'Stone walls do not a prison make,
Nor iron bars a cage.'

But men are not trained to freedom inside a prison. The prison will have its due. Slowly but surely the immovable, unless demolished, determines the shape of all inside it.

[1] Addresses, pp. 75f.

"Examine well, in no discontented spirit, seriously, hopefully, the structure of your schools—the buildings, the appliances, the tools, the whole apparatus for work, living or material. Be not hasty; but never rest till you have got the almighty wall on your side, and not against you. Never rest till you have got all the fixed machinery for work, the best possible. The waste in a teacher's workshop is the lives of men. And what becomes of the waste? You cannot take your failures and lynch them; they live on; they persist in living on; and they hang heavy on the neck of all progress."

3. Makeshift Housing.

(*a*) *The Present Situation.*—In the light of this suggestion, what shall we think of the situation in the ordinary church school to-day? The great majority of these are working in rooms and with tools that were made with substantially different purposes in view from those which our workers are now pursuing. There is hardly an item of our program but runs against some architectural limitation to educational progress. Such a limitation is often taken by the worker as a full discharge from any responsibility to bring his work up to standard in that respect. He bows to the authority of the almighty wall.

Many Sunday-school sessions are still held, for all but the primary class, in the church auditorium. Other schools use a broad basement room with a low ceiling, poorly lighted, ventilated, divided and approached. The limitations of the old-time country church are educationally disheartening. Yet between these and the recently erected "modern" Sunday-school building or parish house, if we seek a full

efficiency, there is frequently not so much to choose. Most of these proudly cherished structures reflect a conception of the nature, mechanism and scope of church-school work that is already passing away. They were built to fit the Sunday school as remembered by the building committee, rather than the school of the church and the community as visioned by the educational prophets of to-day.

(*b*) *The Way Out.*—Whether therefore the workers and the congregation think of their own church-school plant well or ill, it is part of the administrator's duty to study its adaptability to the best and most effective educational service of which his force can be made capable. The limitations that seem final to others must grow transparent to him; and behind them he must discern and fix, with steadily increasing clearness, the lines of that better plan that is some day to replace them.

How this vision is to become real must be locally determined. The leader may plan to proceed by successive alterations. He may decide instead to work up a sentiment for radical rebuilding. Where two or three churches divide the Protestant forces of a limited field, he may see that no full attainment of his vision will be possible apart from some form of federation, so that the movement for a real church-school plant may become a community enterprise. In any case he will need a loyal constituency, to whom he may hope to impart his vision. The young folks at least will espouse the cause; and they will grow up. Imagination, enthusiasm, patience and capacity for getting results under difficulties are needed in the

leader who would outgeneral that all but universal adversary, the almighty wall.

4. How to Plan a New Building.

(*a*) *Emancipation.*—The oyster makes the shell, not the shell the oyster. The building, fixed and final as its walls must be, should nevertheless be the plastic and obedient counterpart of the living church that is to use it. But the school that has lived for years in a makeshift building is like a hermit-crab. Its natural structure has been shaped by the limitations which its borrowed housing has imposed. Before the leader is ready to think out his new building, he must see just where his school has been pinched and its proper development arrested by the pressure of the wall.

(*b*) *Inherited Limitations.*—When the churches, early in the nineteenth century, adopted the Sunday school and gave it place within their walls, they were meeting-houses, places of public worship and preaching, and almost nothing more. This type of housing forced the Sunday school to make much of its assembly and worship features, instead of making these incidental to classroom work as in the public school. It took a long fight to get even a separate room for the "infant class," and another for the "Bible class." How much of our feeling that the church school is first of all a united assembly is a pure inheritance, a relic of our long bondage to the meeting-house wall?

Obliged to organize its classes in the church pews, and later on the broad floor of the church vestry or prayer-meeting room, the Sunday school soon found

that there were fixed limits to the size of a class taught under such conditions. The teacher must sit near enough to every child to be able to reach and control him, and must be able to make him hear and attend without having to raise the voice above a conversational tone. Not more than six or eight pupils can be so seated. Where a class grows to ten or twelve, either the pupils or the teacher will soon disturb the adjoining classes and compel a readjustment. For a hundred years, therefore, our architectural limitations have been forcing on us the purely artificial idea that whereas in a public school forty pupils can be handled by one teacher, in a Sunday school forty pupils must have at least five teachers.

To be sure, we have of late been building classrooms; and with their help the situation has been sensibly improved. We have also introduced movable chairs in place of pews and benches, tables to centralize class discussion and facilitate the handling of lesson materials, and curtains to cut off disturbing sights. Few of our classrooms, however, represent careful planning for the permanent work of a particular grade. Some are primarily clubrooms for organizations that were strong and articulate enough to get what they wanted. Others are merely improved and enlarged locations for main-room classes; and their size, shape, lighting, ventilation and approach leave much to be desired.

Uniform-lesson methods in the sixties and seventies of the last century brought in the Akron type of Sunday-school architecture. For years this was considered the last word in Sunday-school planning.

Theater-like, the room was built around a central platform. In front were the main-room classes. To one side was the large primary room, with perhaps a junior room on the other side. Back of the platform, on the stage, was seating for an adult class. In the rear and around the galleries were the class-rooms, some square, others of lozenge shape, all designed first of all to enable the members to see and hear the superintendent. Curtains or movable partitions cut these off more or less—frequently less—from the noises of the main room. The passing of uniformity has made these buildings nearly as out of date as the old Puritan meeting-houses that preceded them; but in these forms and patterns of construction many of our local church leaders will be found thinking to-day.

(*c*) *The Starting-Point.*—The authority of experts, as voiced in books on Sunday-school architecture, will help the leader in his planning, but is manifestly a guide to be used with caution; since these inherited forms of thinking may colour even the expert's recommendations. To visit "model Sunday-school buildings" is equally unsafe, except for suggestions in detail. Obviously, no ready-made plan will exactly fit the special needs of the leader's situation. After all, it is the oyster we need to vision, rather than the shell. What sort of school may our school be, when we can hold it in a building made to fit its real and not merely its inherited needs? When the intricacies of that question have been answered, the form of the building will be relatively easy to determine. In any plan for complete re-

building, there can be no effective starting-point short of a thorough reconstruction of the entire church-school plan.

5. General Principles.

(*a*) *Unity.*—Our plant must be planned to serve the church and parish as a whole. From the celebration of the communion down, every feature of the church's work has its contribution to make to the religious education of each individual. That education should be unified, each part related to the others and all combining into a harmonious whole as to every child, youth and man. We cannot therefore think out our school organization and its building without consideration of the church in its entirety.

(*b*) *Efficiency.*—For each service that a given room or appliance is to render, it must be made efficient for that service. The floor, shape, lighting, approach and other features of a room, with every fixed appliance, must be worked out from the viewpoint of what is to be done in that room. All possible advice and experience must be gathered as to this, from experts and from those locally interested. Against this principle the old Akron type sinned, in its habitual robbing of class and department rooms of half their efficiency in order to make them parts of a larger room. Architecturally, also, efficiency is often sacrificed to the requirements of a Gothic or other special style of construction, whose claims are indeed worthy, but should come in after those of efficiency in use.

(*c*) *Economy,* also, must be studied, no less than

efficiency for each service. This calls for consideration of the load-factor. What figure will represent the week's use of a given room or appliance, as compared with one hundred if it were in use for every available hour of working time? If the church plant might conceivably be used seven hours a day on week-days and eight hours on Sunday, that gives us one hundred half-hours as the units of our weekly scale. On this convenient basis let the leader note the load-factor of his present church auditorium and other rooms. The figures will make a suggestive study.

Obviously, the way to cut building costs on any kind of plant is to increase the load-factor. In a church this can be done by ingenious adaptations of the same room to two or more purposes. Many such adaptations are already familiar; and with broadened plans we shall doubtless find ways of making many more. But no such economy should be at the cost of educational efficiency in any one of the uses so combined; nor should the proposed shifts and changes entail loss of time and a heavy load of weekly labour.

(*d*) *Suggestion.*—The general effect of the plant on the observer should be in line with the purposes of its creation. Externally, in site, grounds and architectural appearance, the church should harmonize with its situation and convey an appropriate impression of dignity, force and spiritual leadership. The interior of every room and lobby should suggest the emotions and responses proper to the worship and other activities therein to be carried on. Rever-

ence is caught, not taught; and the unconscious tuition of well-planned rooms and approaches is a factor in the educational efficiency of the church-school plant.

6. Provision for New Features.

These general principles clear, we must next inquire what new features in the development of local and community religious education must be taken account of, if our proposed plant is to be built in full alignment with twentieth century progress.

(*a*) *Community Responsibility.*—The church of to-morrow will realize its responsibility to serve the community which remits its taxes and counts on its service in raising moral standards and adding to the community's educational system the element of instruction in religion. Whether or not a "community church" in the sense of being free from denominational competition, the church must pay its community debt of service to all sorts and conditions of men. Without the least abatement of its gospel of salvation, and without lowering its fellowship service to its own members, old and young, the church of to-morrow will provide rooms for service to some of the less fortunate groups of its surrounding society. The liquor saloon, of unwept memory, frequently found a room and a welcome for the labour group that had no other place of common meeting. Shall the church of the Carpenter of Nazareth be less hospitable in its social planning?

(*b*) *Professional Service.*—The unmistakable trend of the times in religious education is toward a wider

use of professional service. Long before the church-school plant erected to-day has repaid its cost and finished its work, professional directors of religious education will be common, and professional teachers of religion will occupy on whole or part-time salary many of our principalships and teaching chairs. Such workers will refuse to waste time with the facilities we now contentedly offer our faithful amateur band; and the church will refuse to waste money on maintaining them in such a situation. Not all teachers will be paid, by any means; nor will the paid teacher in every case do finer work than the unpaid one. But room and equipment for some professional workers must be built into our new plant, or we may live to see it prematurely outgrown.

(*c*) *Week-day Instruction.*—Equally certain is the early incoming of week-day instruction in religion. Many and complex as are the difficulties that still bind us to one hour a week on Sunday, these difficulties are already being successfully overcome. Each year adds to our experience and tends to standardize and improve our methods. The American system of education in religion, correlative with but independent of the American public school system, is coming in. Buildings and rooms will be increasingly needed for the week-day teaching of religion, for our own and other children. Classrooms, assemblies, playgrounds, health and recreation facilities adapted to regular use on several days of the week by large classes under professional teachers of religion will in a few years be called for. A

church ambitious to take and keep the lead in service will build with these uses kept well in view.

(*d*) *Visualization.*—In lantern slides, motion pictures and other forms of visual teaching, what new resources may come to our aid within the next few years we cannot tell. Those already at our disposal are ample to warrant the modern church in equipping its plant for visual instruction in every possible form. In some of the classrooms, if not in all, lantern facilities should be provided, with a full motion picture equipment in the main social hall. The screens, lighting switches, signals and window-darkening facilities, also, should be so arranged that transition to and from visual instruction can be made simply, quietly and without delay.

(*e*) *Play and Recreation.*—Along with the Puritan meeting-house we inherited the Puritan mental association of all sports, games and recreations, especially the theater, with evil. From this association our minds are still far from free. Our Lord, with His inspired educational psychology, saw in the children's happy street dramatism of marriage dance and funeral wailing, in the social feast, and even in the seven-days' wedding jollification, means of religious education. Even so the great lawgiver of earlier days had seen in the ancient tribal feasts and picnics of springtime and harvest-home the opportunity of the religious teacher. The time has come to build not in prejudice but in wisdom.

When the church is ready to serve the whole life of its young people, it will have the right to their whole allegiance, and not before. So long as it in-

sists on ministering only to that side of their natures with which its gospel message is primarily concerned, it will continue to get from them a partial, casual and exceptional response. Social amusement is part of the serious life-business of normal youth. Studies, employment, household duties, church work—these have their place; but real life for us young folks is what we do in our marginal hours. Into the enterprises of these hours we put our whole selves; because through them we are enabled to mingle with our fellows in the unceasing quest of our hearts for true friends and worthy competitors in one sex and a life-partner in the other.

For the children's play and the games of the boys and girls some architectural provision must be made; though most of their needs can better be met by the homes, the school and the community. It is for the young people from fifteen to twenty-five that the church needs especially to build. What business does for profit the church must do for love. It must remember that its young people want to do rather than to be done for; and its facilities, instead of furnishing amusement ready-made, must be so shaped as to make it easy for groups of young people to organize, conduct and carry to completion their varied projects of amusement, dramatism and altruistic enterprise. Where a church keeps up its heart-preaching and its evangelistic endeavour and at the same time gives its young people facilities for making its rooms their social home, it may hope to retain their allegiance and bring them through "the slippery paths of youth" to a rounded maturity of loyal and

well-trained readiness for a wide range of Christian service.

7. Realization.

(*a*) *Working Out the Ideal.*—Putting together these critical and constructive suggestions, with all others available, the leader or group of local leaders will steadily work out what their projected new church plant ought to be. Many conferences may be held, at which divergent views will be compared and special studies and visits reported. Step by step needs will grow clearer, plans more comprehensive, courage more audacious and hope more sure. The less likelihood now of a new building, the better the chance for a quiet and unhurried study of the fundamentals of the situation. A specific group should be organized for the unofficial study of the architectural problem, with the understanding that its full solution may be a work of years.

(*b*) *Winning a Verdict.*—A necessary part of this group's duty, first for themselves and then for the whole church and community, is to win against the present plant a verdict of condemnation. No movement for rebuilding can start until the people are dislodged from their complacency. Destructive criticism is in itself unlovely and by itself unprofitable; but in every constructive process it must play an important part.

The weakness of such a case is usually its subjectivity. The leader knows why he wants better rooms, but he has not yet succeeded in putting his criticisms into objective form. The people know

them simply as his feelings. The group understands why he so feels, and they are beginning to feel with him; but others are reacting in the opposite way. "This building is a disgrace," say the progressives; and back comes the reply, "We love it; touch not a single stone!" If we could measure the building with an educational yardstick and show exactly where and how far it falls short of being what the church needs, we should still need to do much missionary work with the conservative element; but we should have freed our arguments from the charge that they were merely a personal opinion or a fad.

(*c*) *Specifications, Not Plans.*—As the studies of the group advance, the tendency will be strong to draw sketches of the new building and its rooms. A limited amount of this sketching will help the committee in its conferences; but the attempt should not be made to formulate final conclusions in this way. No amateur architect is likely to draw a floor plan that will take proper account of elevations, standard lengths and stock sizes and other necessary technical details. Where such a plan is submitted to an architect it tempts him to flatter and please his clients by embodying their crude notions in his own plan, though he may see other and better ways of reaching the results they desire.

Specifications, therefore, rather than plans, should be the outcome of the committee's study. Let each member, after agreement on general objectives, draft by himself a detailed statement of what he wants to see embodied in the new building. If he is concerned as to the size of a room, let him specify what

he thinks its dimensions should be. If he has seen a useful built-in device, or has thought of an economical adaptation of one room to two uses, let him set down his ideas in shape for committee consideration and action. Then let the various papers be studied together, with a joint set of "owner's specifications" as the result.

The committee may now proceed, if it will, to consultation with an architect; it being stipulated that this action is preliminary, obligates only those individuals who seek the architect's advice and entails no lien on the freedom of the church in any plans it may later make for actual building. With the specifications to guide him, a competent architect can easily draft a set of sketches embodying the committee's wishes in the best possible form.

Before such consultation, however, it will be manifest wisdom for any such group to meet with the trustees and other authorities of the church for a frank and full talking over of the project and all its implications. It should be made clear that the objective is not now a new church but simply a clear vision of what a new church should be in order to serve well the needs of religious education. Every possible convert among the powers that be is so much gained toward the real start of the campaign.

(*d*) *Estimates and Adjustments.*—Sketch-plans, on a scale of one-eighth of an inch to a foot, can be prepared at small expense and without responsibility for a later percentage on cost, if arrangements are so made. While contractors' estimates cannot be secured on these in any but the roughest form, the

sketches will do very well as a basis for enlarged public discussion and consideration of economies and adjustments. Of these there will necessarily be many. Every combination that increases the load-factor and makes the plant useful to more people and at more hours per week diminishes the total expense for covering all these uses and either hastens the day of moving in, or releases part of the cost for investment in the reaching of some additional need, or by cutting the total cost brings in new supporters who would oppose a larger expenditure.

The outcome of this discussion campaign may come soon, or it may take years to mature in action. Enthusiasm, however, is catching, especially when based on a case made clear. If the group has gone well over the ground of its problem and can stand firmly on the educational need for every one of its claims, recruits will flock to its standard; and the time to sound the call for advance on "the almighty wall" of old restrictions will come betimes.

8. An Available Building Standard.

(*a*) *Origin.*—Through the work of the Interchurch World Movement the "educational yardstick" called for in Section *7b*, above, has been made at least partially available. As part of that movement's American Survey of Religious Education, conducted under the direction of Professor Walter S. Athearn, a thousand-point standard for a city church plant was worked out by a group of educational and architectural authorities and prepared

for use in the exact objective rating of any existing city or village church plant. A like standard for the measurement of rural church plants was likewise projected but not finished during the lifetime of the movement.

Not only was this standard published in convenient form,[1] but it was applied by its authors in a systematic survey of the seventeen existing churches, large and small, in a typical American small city; and their findings, with numerous illustrations and comments and a reprint of the standard and its specifications, was also published in a volume[2] which, with the standard, is now available for the guidance of such a group as we have imagined at work on its own local vision. Here is the yardstick for measuring every defect and excellence in the building we now have, and with it the material for the construction of our dream of what we ought to have. The issuance of these two manuals should mark an era in the architectural history of the American churches.

(*b*) *Form.*—Of the thousand points that would be scored by a perfect plant for church life and religious education under city conditions, with building laws, materials, inventions and educational apparatus as they stood in 1920, the Interchurch standard makes this allotment:

I. *Site*	130
Location	55
Nature and condition	30
Size and form	45

[1] Standards for City Church Plants.
[2] The Malden Survey.

II.	*Building or buildings*	150
	Placement	20
	Gross structure	80
	Internal structure	50
III.	*Service systems*	160
	Heating and ventilation	40
	Fire protection system	40
	Cleaning system	10
	Artificial lighting system	15
	Water supply system	15
	Toilet system	25
	Other service systems	10
	Service rooms	5
IV.	*Church rooms*	170
	Convenience of arrangement	20
	Auditorium	100
	Chapel or small assembly	15
	Parlor and church board room	5
	Church office	10
	Pastor's study	15
	Church vault	5
V.	*Religious schoolrooms*	200
	Location and connection	15
	Assembly room	60
	Classrooms	90
	Cloak-rooms and wardrobes	15
	Superintendent's office	10
	Supply rooms	10
VI.	*Community service rooms*	190
	Rooms for general use	60
	Rooms for social service	70
	Recreation and athletic rooms	60

Under these subheads there are also specified more

than a hundred points of detail, to each of which is assigned a standard rating. The accompanying specifications discuss each point in turn, indicating what constitutes standard construction or equipment and what alternative materials or arrangements are available. On fireproof construction and fire safety, heating and ventilation, and the different sizes of pipe organs, the specifications are particularly full and clear.

The important item of illumination, in which so many of our so-called schoolrooms in church buildings so seriously fail, is reduced to measurement by the use of the foot-candle unit. A foot-candle is the light cast by a standard candle at the distance of one foot. Every seat in church, assembly rooms and classrooms should furnish at least three foot-candles of natural light for the occupant's use. Many like items are covered in this exact and practical way.

(*c*) *Mode of Application.*—Application of the standard to the rating of an existing plant, if made by an interested and untrained individual, will be simply a personal judgment with little power to convince. A right application is laborious; but the results are well worth while.

A committee of judges should be chosen, representing the various sides and viewpoints concerned. To these should be added a school principal or other educational expert and an architect or builder. If it can be planned to make a comparative survey of all the plants in a town or other community unit, results will be much more satisfactory; because the team will learn the art of quickly reaching a just decision

on one point after another, and the outcome will be an educational stirring up of community opinion. The team must give time to the work, visiting each plant together, and each man checking his rating of the various points on his own score-card independently. One of the team, then or at another time, will gather the local information called for in the survey blank. After thus inspecting one or more plants, the team should hold a session for report, discussion and settlement of the joint score as to the plant concerned. This was the process followed in scoring the churches of Malden.

9. A Glimpse of the Vision.

In conformity with the positions of the Interchurch standard, and in the light of the principles and suggestions of this chapter, can we now catch a glimpse of the church plant of to-morrow, as the church of to-morrow will demand that it shall be?

An ample and well-placed site is needed first of all. The church of to-morrow will use its out-of-doors and will fight the limitations of noise, shadowed windows and nearness to sources of foulness and fire. If a generous campus cannot be had in the heart of the city, then auxiliary grounds, easy of access, will be provided for recreation and other uses. On the site the buildings will be so placed as to make the effect harmonious, impressive and uplifting.

Two main halls, one for worship, the other for social and educational assembly, will appear; each capable of seating the full congregation, and each

built, adorned and equipped in line with the finest ideals of the life it is to foster and train. The social hall must be available for lectures, concerts, choruses, dramatism, pageantry and visualization, while the church must suggest worship, reverence and the presence of God and must fit the needs of minister, worshipers, communicants, candidates for baptism, organist and choir. If without sacrifice of these ideals it is found practicable to make one hall serve these two purposes, the general load-factor of the whole plant will be substantially lifted and the cost correspondingly decreased. But the difficulties of making this combination have not yet been successfully overcome.

On special occasions the church school will use the social hall as its place of united assembly. There will be separate assembly rooms for the beginners', primary and junior departments, with classrooms for the cradle roll class of three-year-olds and for the graded classes of the junior department. Each of these junior classrooms will be planned to seat thirty children under good school conditions, with chairs, tables and separating devices for smaller classes while it is necessary so to divide. The upper-grade classes will each have its well-planned classroom; and there will be an intermediate and senior assembly room, possibly divisible into two, which might also serve as chapel for the mid-week church service and other smaller assemblies. Rooms of adequate size for the adult classes and for the training class and other classes of the young people's department will also be provided.

Work in each of these schoolrooms will be given full time and freedom from distraction. This will be architecturally encouraged by wide lobbies, easy stairs and landings and convenient approaches from the assembly rooms; by solid walls wherever practicable; by access from pupils' rear; by standard lighting, heating, ventilation, bells and signals; by cloak-rooms and toilets to insure comfort and convenience for all ages and in all weathers; and by a well-planned service and cleaning equipment to encourage a maximum of good condition at a minimum of labour and expense.

Equally careful provision will be made for the auxiliary and overhead functions. The library, exhibit and supply services will be adequately and centrally housed. Secretaries, treasurers, supervisors and other special workers will have desks, cabinets and filing space, with guards against intrusion and facilities for dealing with those they serve. The principals of departments will have desks, book shelving and other facilities for good educational administration. The pastor will have his study, the chorister his music room, the church secretary an office equipped for duplicating, mailing, carding and bulletin work, and the educational executive—director and superintendent—an office and study worthy of their joint responsibility. The building in short will make for division of function, that every worker in every place may be free at all times to give of his best.

Bodies will be served by this building as well as souls.

"Let us not always say
'Spite of this flesh to-day
I strove, made head, gained ground upon the whole!'
As the bird wings and sings,
Let us cry 'All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul!'"

Safety from the tragedy of fire will be studied in walls, floors, stairs, doorways, storage, wiring and approaches. Cleanliness and sanitation will be thought of, freedom from eye-strain, dust and odours, fresh and warm air, encouragement to healthy and fascinating sports like bowling and tennis, that the sexes can enjoy together and that may satisfy in part the craving of youth for the perilous dance. Full gymnasium equipment, with basket-ball and swimming facilities, will be provided when the way is clear to a non-competitive community relationship, and when a continuous, competent and spiritually trustworthy leadership can be assured.

The plant will facilitate the church's relationship of hospitality to the community. Not primarily as feeders to its own membership and welfare, but rather as its ministry to need, rooms will be dedicated by the church to mothers and babies, employed boys and girls, workingmen, readers, new Americans and other special classes in the community served. When the church, forgetting its self-interest and catching the full spirit of its Master, builds thus to serve, the answering love, gifts and devotion will in due time vindicate its leaders' faith.

Every great building embodies and visualizes a great idea. The formative and unifying idea of this building will be aspiration. That life is more than meat, that service is better than gain, that the oncoming generation must distance their fathers in religion no less than in culture and comfort, progress and speed, that the world shall be more brotherly, that earth shall grow nearer to heaven, and that Christ shall have a temple fit for His ministry to men and His communion with the Father,—such is the message that our building and its equipment will carry to the sons of men.

Assignments

1. Why begin work with rooms as they are?

2. Why not so continue?

3a. Illustrate from experience, if you can, the limitations of current church-school housing.

3b. What gain comes by making alterations? What loss?

4b. (1) How has architecture caused us to make much of our school's "opening exercises"? (2) How has it limited the size of our classes?

4c. What must the leader plan before he can wisely plan his new building?

5a. What will his plant include?

5b. What must be his requirement as to each part of this plant?

5c. (1) What is meant by the load-factor? (2) On a scale of 100 half-hours a week, what is the load-factor of your church auditorium? (3) What is the average load-factor of all the rooms? (4) What

gain in raising the load-factor? (5) What possible loss?

5d. How might the plant be efficient as to every part and yet fail as a whole?

6. Mention and briefly explain some of the new features that a modern church-school plant should provide for.

7a. How should the leader, having begun to get his vision of the new plant, start the work of making it a reality?

7b. What case must he prove?

7c. (1) Why not start to draw plans? (2) What would be a better way? (3) What consultations should be had?

7d. How may the people be interested and their help secured?

8a. What standard for church-plant measurement is now available?

8b. How is it arranged?

8c. (1) How should it be applied? (2) Of what help would it be to a committee working out a new plan?

9. (1) With special reference to your own field, note those points of the "vision" that you count superfluous or unwise. (2) Which points seem especially desirable? (3) What would you add?

VIII

TRAINING FOR LEADERSHIP SERVICE

1. The Master Task.

High and exacting is every one of the tasks that make up the responsibility of the church-school administrator. But when we take the school as a permanent institution, and think of its possible service and its inevitable needs for the years ahead, one administrative duty stands out as chief of all. The leader must train his workers and his oncoming cadets for the continuance, enlargement and improvement of all that is now being done. It is great to labour well to-day. It is greater to insure that better work shall be done by those that enter into our labours. The administrator's master task is training for leadership service in the church school.

2. The Size of the Need.

Provision must certainly be made for training both the present force of officers and teachers and those who will be needed as their successors. What provision? How large is the need which the training service of the church school must arrange to fill?

(*a*) *Vacancies and Losses.*—It is exhilarating to open the session of a well-organized church school, every class with its earnest teacher and every office

with its working officer. But one year's life in most of our American communities will see a fourth, a third or even a half of these places either vacant or filled with a newly found worker. And when we organize our training class of teacher-candidates, how many of those who enrol and start with the class will drop out before graduation or fail for any one of many reasons to report for assignment?

(*b*) *General Progress.*—But during this same year of recruiting, the educational world has gone forward. Higher ideals have been visioned, standards of service raised. The pupils have advanced in their expectations. The community life has advanced in the calls it makes on our graduates for service, and also in the variety and insidiousness of its temptations to evil. We must be doing better work than a year ago, or we are losing ground.

(*c*) *Overtaking the Deficit.*—Nor are our Sunday schools yet doing their allotted share of the community's task of education in religion. Every canvass shows a large percentage of the Protestant children of school age, to say nothing of the adults, outside the church school. We can reform this situation only by gaining ground steadily from year to year. The only effective way to make inroads on the mass of the unreached is to make new places in our working force and then go after the outsiders. This means still another call for new workers.

(*d*) *Completing the Course.*—One period a week, whether taken at the regular church-school hour or on a night of the week, is all the training time we are usually able to command; and in most fields forty

weeks is the limit of a possible training-course year. It is the judgment of our leaders that 120 lessons is the least number required to cover the instruction that every church-school worker should receive. If then we can fix the number of candidates whom we should enrol each year, in order to be ready to fill every vacancy and keep the average quality of the work improving, we must multiply this by three to provide for the three years of the standard training course.

(*e*) *A Going School.*—In the light of these obvious and inescapable needs, how can we longer depend on past customs and limits of investment and effort to provide us with an adequate system of leadership training? And until we are so provided, can we properly call our school "a going concern"? In many sections the Sunday schools are showing signs of spiritual and educational anæmia. They barely hold their own. They dare not adopt aggressive modern methods, for lack of leaders among their number. In the rural districts they frequently, on slight provocation, give up the struggle and cease to meet. Need we look further for the reason? In the day of their apparent prosperity they neglected to provide for their own perpetuation and increase. Now they are paying the penalty; and the children are bearing the first of the long train of losses that come with the breakdown in the processes of religious education.

What system of training, then, will make a presently successful church school reasonably sure of its future?

3. Undergraduate Training.

(*a*) *From the Beginning.*—The whole curriculum should be developed with a view to the place it will have in the training of future leaders and teachers in home, church and school. No point can be set where the element of training for teaching and official service shall begin. The baby on the cradle roll, in the mind of the wise church-school planner, is due to receive some lessons that will fit him for better service some day as a religious teacher. The lessons taught the little child, bearing on his fundamental traits of character and the quality of his religion, will some day contribute to his teaching efficiency; and for lack of just such lessons some of our present teachers are inefficient as soul-leaders to-day. It would be reason enough for graded lessons in the church school that through a properly graded course we contribute, through the work of every grade, to the adequacy of the equipment of our future teaching supply.

(*b*) *Junior Training.*—With the junior grades, fourth to sixth, ages nine to eleven, our training purpose begins to take definite and visible form. Training elements in a junior church-school curriculum may properly include:

(1) Possession of a Bible; memorizing of classified list of Bible books; association of book names with included stories and memorized material; daily use of Bible in home readings; practice in reference-finding.

(2) A fairly full cycle of the great stories and

narratives of the Bible, effectively presented and reproduced.

(3) Simple Bible map study; including Palestine as a whole, its topography, contour and main locations; detail of story backgrounds, as the plain of Esdraelon, the western slope of Judah, Jerusalem and vicinity, the Sea of Galilee, etc.; Sinai and Palestine; sketch maps of the Old and New Testament worlds.

(4) Memorizing of selected Bible passages for worship and religious expression.

(5) Parallel and additional stories and narratives from missionary history and adventure.

In the best printed treatments of the International and other graded lesson systems substantially all of this matter is included now. It is not easy to cover it all under the limitations of an ordinary church school. A few schools succeed in doing so; and their junior graduates enter the intermediate department with a grip on the basic features of Bible knowledge and an appreciation of Bible values beyond what the ordinary adult church member enjoys.

(*c*) *Intermediate and Senior Training.*—Present graded courses for the six intermediate and senior years (grades seven to twelve) contain, year for year, less of drill material and memory work than does the junior course. Adolescent interest in life demands the full available lesson period for the study and discussion of the character, topic or story assigned for the day. Adolescent independence of authority and suggestion, with the heavy program of school work, social engagements, community organizations and uncorrelated church work under club, band and society leadership, makes it no easy matter

to add drill work of any kind to the church-school lesson. When we are able to command even one additional lesson period a week, with a corresponding period for supervised study, advanced map work and other information lessons may be given, leading to a mental organization of the outlines of Biblical history and the contents of the more important books, and to a great extension of acquaintance with the literature of missions and social service and the facts of church history.

More significant for the prospective religious teacher, however, even than these desired attainments, are the present actual results secured by good teaching of the curriculum for these six grades. In the biographical studies which now predominate the pupil is given the key to the Bible as a book of life. Its men and women are made real to him. The lessons of their lives are expressed for him not only in verbal generalizations but in applications to his own growing ideal of manhood or womanhood. For his present spiritual need he gains a vision of the true values of life; and for his future use as a teacher he gains an appreciation of the true values of the Bible and of many illustrative and parallel lives from other centuries of time. The requirement that every teacher shall be an intelligent Christian, able to discuss and defend his faith as well as to profess it and to maintain and apply his code of ethics and religious observance, is provided for in the senior studies on the life of Christ and the meaning of church membership and the following of Jesus as Lord. Most of the practical problems that confront the adolescent in

his personal and social living are also faced and sympathetically considered in the lesson courses for the senior years.

(*d*) *Entrance Requirements Fulfilled.*—Completion of twelfth-grade study, at the average age of seventeen or eighteen, thus fully prepares the teacher-candidate for entrance on advanced elective studies, which in his case will look forward to qualified teaching service. Completion of even the full junior course will amply cover many of the Bible and map lessons of the old-time Sunday-school normal text-book; and the addition of the intermediate courses will give an appreciation of the Bible that will make all subsequent Bible study intelligent and interesting. It is, therefore, a reasonable feature of a church-school training system to require a definite covering of graded studies, or an examination to show equivalent preparation, before the candidate is admitted to the training class or allowed with the school's approval and support to matriculate in the community training school. The standard can be set low and advanced grade by grade as progress may warrant.

Normal studies, of course, can be and usually are entered on in the average Sunday school with no such stipulation. The very idea of insisting on any entrance qualification seems seldom to occur. Yet what college or technical school would think of opening its courses to matriculants without raising the issue of what they have studied and may now be trusted to know?

Two of the customary obstacles to the starting of a

local training class are the hardness and unfamiliarity of the studies and the lack of interest in the project on the part of the young people whom we desire to enrol. Therefore, it is argued, we should not add to these difficulties by so much as mentioning that candidates for the training class shall be required to know anything or to have taken studies of any prescribed grade. Is this reasoning sound? By making membership in the training class an evidence of standing and acceptance shall we make it more or less desirable? By stressing in advance the need of honest Bible study and fulfillment of graded requirements in order to qualify for entrance on these higher studies, shall we help or hinder the work all along the line? Under such a policy, will the appetite for real studies and worth-while masteries languish or grow? And without a large and well-organized "apperceptive mass" of preparatory knowledge as the teacher-trainer's working capital, can we really fit any one to teach religion?

Graded studies, therefore, should be counted among other things as a necessary and natural preparation for normal studies in the church and the community system of religious teaching. Courses in teacher-training and officer-training should fit and follow the higher graded courses and should be reckoned as a regular though an elective portion of the school's curriculum. Admission to such normal classes should be handled as the highest honour to which a faithful pupil may aspire; and the requirements, once set, should be sustained by real tests and unflinching exclusion of the unfit.

4. The Training Curriculum.

What, now, shall be the form and content of the standard course of studies by which, in a modern church school, the properly prepared candidates for official and teaching positions shall be fitted for efficient performance of these high tasks?

(*a*) *The One-Year Manual.*—For young people who have been fragmentarily taught under the uniform lesson system or where the working ideals of graded lesson instruction have not been reached, and particularly for mature students eager for knowledge but rusty in their habits of study, the most acceptable course of study has been that of the one-year manual or drill-book, with a few crisp outline studies on each of those bodies of information which, it is held, every good Sunday-school teacher ought to possess. This form of instruction came in with the uniform lessons, was perfected in the annual classes of the Chautauqua Assembly under the lead of John H. Vincent and his successors, and is exemplified in Hurlbut's Teacher Training Lessons and many other manuals of the same type. From 1908 to 1917 it formed the basis of the International "First Standard Course." Of its popularity and the practicability of using it in gathering, holding and graduating a class under unfavourable educational conditions there can be no question.

(*b*) *A Superseded Type.*—But in changing from a uniform to a graded lesson basis the church-school constituency has also changed its needs for a normal curriculum. Candidates must now train for real teaching work, rather than for a set of hortatory con-

versations on a dozen Bible verses each Sunday. They must specialize in studies preparatory to service in a particular department. Each topic in the course must be so filled with content that it shall be understood and assimilated in detail and not merely memorized in outline; which means that the course must be several years long. The undergraduate studies of the graded lesson course are coming more and more to be found in use in our Sunday schools, with consequent better preparation of candidates for normal study. These fundamental changes in the situation make the Hurlbut type of manual an outgrown institution, except where the traditions of the uniform lesson continue to prevail and the leaders are satisfied to perpetuate them.

But deeper than these changes of situation is the shift in the educational center of gravity from the Bible to the child. Once we taught the Bible for its own sake. Now we see that it was "written for our learning," and that, precious as its values are, they are not to be compared with the values presented by the children whose lives we seek with its help to guide and form.[1] The child, therefore, takes the place of the Bible as the primary subject of our study.

(*c*) *The Three-Year Standard Course.*—The old-style manuals all began with the Bible. Into forty or fifty short lessons, complete in themselves and leading up to no subsequent studies, they aimed to pack the rudiments of Old and New Testament outlines, Bible

[1] See also what is said as to logical and psychologic aims, Chapter V, Sec. 4*a*.

geography and institutions, child nature, methods of teaching and the Sunday school. The eagerly anticipated outcome of the course was a teacher-training diploma and the status of an alumnus at the annual teacher-training banquet or rally.

Following a vigorous attack on this method and its educational results, made by Professor Walter S. Athearn at the Fourteenth International Sunday-school Convention, Chicago, 1914, the denominational leaders of religious education began a careful study of the problem of normal curricula. In 1917 a new standard course of teacher-training studies was completed by the Sunday-school Council and was jointly approved by them and by the International Sunday-school Association. In distinction from the "first" and "advanced" courses, which it superseded, it provided for:

(1) Three years of study, when pursued at the rate of one lesson a week for forty weeks a year; a total of 120 lessons.
(2) The course to be divided into twelve units of ten or more lessons each; four units to constitute a year's work.
(3) The material of the course to be selected primarily for its training value; information as such being as far as possible left for graded studies to supply.
(4) The first four units to comprise the studies of greatest general value to all kinds of church-school workers; so that those pursuing the course for only one year might get the greatest possible help for their future work.
(5) The Bible material in the first year's lessons to be such as is used in classes of every age.

(6) The first eight units to be studied by the whole class.

(7) The last four units, comprising the third year's work, to be separate for each main specialty of church-school service; a different text or set of texts for each specialty being therefore required.

(8) Certificates to be granted on completion of any unit or year; a diploma on completion of the full course.

The general titles of the eight units of the united two-year course under this plan, as approved by the Council in 1916 and 1917, are:

First Year: (1) The Pupil; (2) The Teacher; (3) Significance and Teaching Values of the Life of Christ; (4) The Sunday School.

Second Year: (5) Significance and Teaching Values of the Old Testament; (6) Significance and Teaching Values of the New Testament (other than the Life of Christ); (7) The Message of the Christian Religion; (8) How to Train the Devotional Life.

Under these titles, variously modified, and under the five sets of titles also adopted by the Council for the five lines of third-year specialization recognized in 1917,[1] many text-books have since been issued; concerning which the administrator will naturally inquire of his denominational headquarters, comparing what is there recommended with other texts by different authors, to find that which will on the whole best meet the needs of his local work.

(*d*) *Preliminary Courses.*—So unready is the North American field as a whole for the full program of three-year studies thus outlined, that thousands of

[1] See Appendix C.

workers still cling to the older and simpler text-book form. For many years we shall still have some young persons and many adults who would gladly take training studies for church-school teaching, but who lack preparation to fit them for satisfactorily pursuing the standard course.

If confronted with such a need, the administrator, instead of lowering his standards of entrance and continuance on his regular graded three-year course of training, should organize a preparatory class. The studies of this class will be mainly on the Bible. They may be frankly informational in content and aim. The old-line normal manual will not answer for this work; but numerous useful texts have been published which may be used to gain a general view of the Bible contents, an outline of Bible history and an introduction to the appreciation of its literary, ethical and religious values. Treatises of this sort, written for this purpose, are much to be desired.

5. Supervised Substitution.

Qualification as a teacher implies experience along with knowledge and good-will. The laws of pedagogy are as dead as the formulas of trigonometry until we have applied them to living cases, used them in overcoming actual difficulties and so made them part of ourselves. All good normal training, therefore, involves a certain amount of practice teaching.

(*a*) *No Premature Interruptions.*—The training class is never to be used by the improvident superintendent as a hunting-ground for emergency substitutes. For at least the first term, and preferably for

the first year, the students should go on with their lessons without distraction or break. To call them out during this period is to disregard and violate the conditions of successful training.

But when the interested student has learned the characteristics of childhood at different ages and the elementary rules of good lesson-making, and has had these applied to some of the lessons in the graded course, he will want to try his own hand at the process. It will then be good training to afford him a chance to do so.

(*b*) *Lower-Grade Departmental Assignments.*—In the lower departments, as we have seen,[1] the department principal does most of the hour's work and is herself a preceptor to her teachers and assistants. Under these conditions, the candidate for future service in any one of these departments may be by special arrangement detailed for a month as extra assistant or substitute teacher. On completion of this period the pupil will resume her place in the training class and submit a report of her experience and observation for discussion and criticism. One or more of such temporary assistants may thus be furnished monthly throughout the year; and the principal concerned will organize her permanent force accordingly. The missed training lessons will have to be studied week by week and the recitation work made up with special help from the training teacher.

(*c*) *In the Upper-Grade Classes.*—For those who are to teach upper classes, single Sunday assignments will be the rule. Arrangements may be made—per-

[1] Chapter IV, 3*a*.

haps at the monthly workers' conferences—to relieve certain teachers of their classes for certain Sundays two or three weeks ahead; and for these and other expected vacancies the training teacher will prepare pupil-assignments. The pupil-teacher is to work up the lesson with care, if possible after consultation with the regular teacher, and is to submit his plan to his preceptor. This is needful not only for his good, but to make the lesson, for the pupils' sake, as effective as possible. After teaching, he is to report his experience in class for the usual discussion and suggestions by fellow-pupils and teacher.

(*d*) *Other Opportunities.*—In addition to these outlets for pedagogic expressive activity, the pupil-teachers, especially in the second year and later, should be encouraged to seek opportunities to teach wherever they can be found. Groups of children can be gathered for story-telling; service can often be given in a mission school at some other hour on Sunday; or the school can develop its extension service as a branch of the home department and open one or more home classes for weekly visit and instruction in outlying sections of the parish; the training students acting as teachers. The candidates for service as church-school officers may find their best fields for practice in these out-station appointments, including the supervision of the home classes. A training supervisor whose students are eager for such opportunities rather than for diploma credits is a success.

6. The Training Department.

(*a*) *Its Scope.*—The real training curriculum, as

we saw in Section 3, reaches into every grade of the school. Similarly, every officer and teacher should be a student under training. The administrator's aim should be to make every position in the school force a continuous course of training for better and higher service.

The traveling teacher, attached to an unpromoted class,[1] has no chance to accumulate experience with a certain grade and grow proficient through repeated effort. Nor can one who teaches a revolving course of Bible lessons gather a store of recitation material for use when covering the same course with a new set of pupils. But the department faculty member can do both these things; and so his place in the graded church school is itself a training course. Every year of his experience adds to his value as a teacher.

The scope of the training department will therefore embrace everything in the school that contributes to proficiency in service. The training leader's advice, suggestions and criticism in this direction should always be made welcome. If the secretary is handling his assistants as mere drudges, never giving them a chance to work out some problem or acquire some new experience, his function as a trainer should be called to his attention. If the graded studies in one department are a failure, the training leader should bring up the issue if the superintendent or the director does not.

The assignment of pupil-teachers as apprentice helpers and supervised substitutes will give the training leader a further relationship to the work in all

[1] See Chapter IV, 2.

departments. Tact, therefore, no less than courage and skill, will be a requisite, if the training service is to be developed to the full.

The work will further extend to all the forms of extra-school training discussed in Section 7, below.

(*b*) *Its Leader.*—Service to the extent and of the quality thus indicated is obviously necessary, if this master-task of the administration is to be adequately discharged. Equally obvious is it that the fields where such service can be had on our usual volunteer basis will be few and far between.

Here, then, is the point where the far-seeing administrator may hope with least friction and speediest success to begin the inevitable movement of our church-school system from a wholly voluntary to a partially professional basis. The employment of a director of education is a church matter, of a class with the calling of a pastor. The securing of a competent head for the training department is a responsibility of the church school.

The need of such a worker and the scope of his or her duties should be explained to the workers' council. A vote should then be taken to fill the place when the way is clear. A limit of salary may be set and a committee appointed to find the man or woman and the money. Until the church is ready to add this part-time salary to its educational budget, the cost will have to be covered by a special subscription.

The work might form part of the duties of the director; but it is far better placed in the hands of one who has no other task in the school. A Christian school teacher or principal, who will accept this in

place of night-school work under his board of education, would be the likeliest selection. But the community might furnish some better choice.

(*c*) *Its Members and Methods.*—In a small school the trainer will organize one class of young people and carry it over two years of class work, then seeking places for the students in their chosen departments, where they may pursue their studies for the third year by text-book study and practice under tutorial supervision. Where the school is larger, assistant trainers must be found, so that a fresh class may be launched each year. With students doing third-year work under supervision, the trainer or an assistant should be free of class work during the lesson hour, so as to be able to visit students at work for criticism and suggestion. The second-year students doing supervised substitution should likewise have the help of a critic-teacher whenever this can be furnished.

The members of the department should be encouraged to organize, to develop their social life as fellow-students, to wear a badge and to look forward to the honours of graduation and entrance on the status of an accredited graduate of the training course.

(*d*) *Equipment.*—A room or rooms of adequate size, furnished with student armchairs, ample blackboard space, library shelving and a teacher's desk, is clearly needful, if the training classes are to be kept up to purposeful work. The room must be closed from sight and sound of other departments, kept clear of interruptions from visitors and officials and

made available for week-day work whenever so needed. Note-books, paper and other supplies should be furnished, and the department's library kept fairly up to date. As most of the graduates will serve the church freely, the least it can do is to be generous in recognizing and meeting the department's requirements for efficient service.

7. Training Outside the School.

(*a*) *Headquarters Leadership.*—The church school at its best will need and should use help from the general body of church-school workers, denominational and territorial.

From the educational headquarters of its church or denomination the school's training department is due to receive its approved text-books, the enrolment, examination and grading of its students and the general supervision of the training-class work, with much else of suggestion and supply. Some of the denominations conduct field institutes and employ educational representatives whose correspondence and occasional visits to the churches may prove to be the starting-point of effective local organization.

Wherever this denominational service is unavailable or inapplicable, as in the case of a church of a small denomination, a federated church, a union school or a community class formed by joint action of neighbouring churches, the leadership of the state association headquarters may be invoked for a similar service. The conventions and institutes held by the state, county and city associations are likewise fruitful sources of educational inspiration to the

schools represented; especially where the larger and more progressive churches and church schools give to the united work their active and liberal support. All standard training-class work should be promptly reported to the proper officials both of the denomination and of the associated work.

(*b*) *The Community Training School.*—Wherever population and educational interest make possible, the training department of the church school should receive and utilize the immense assistance of a community training school. In the enterprise of starting and maintaining such a school, such a church school as this book has been describing will be an active partner.

In a community training school run on the International standard there are held each night two sets of lectures or classes, with an assembly period before or between. The school meets on one night a week for at least twenty nights a year. The work is divided into two terms of ten or more weeks each. The studies include thorough courses on the Bible, to organize and deepen the workers' Bible knowledge; courses in psychology and pedagogy; courses in the practical methods of the several departments; and courses on such topics as story-telling, map-making, pageantry and dramatism in religious education, and other specialties needed by particular workers.

These studies are planned and announced three years at a time. This enables each student to elect his course so as to cover in three years what he wants to learn. At the end of the three years, or on successful completion of six units of twenty or more

lessons each, the standard diploma is awarded to those whose work has been satisfactory. It is usual not to offer all the courses every year. In a properly run community training school—or a school of religious education, as it is also called—each member of the faculty is fully qualified to teach the courses assigned him, and the texts used and classroom standards maintained are those of a college; a high-school training or its equivalent being presumed for all students.

Where such a school is available—even if many obstacles in the way of transportation and the shifting of other engagements must be overcome—the leader of the training department will unite with the superintendent to secure the enrolment and regular attendance of as many of the force as can possibly be induced to attend and work. The small registration fee and the cost of transportation will of course be met by the school. The method courses for the work of the several departments will aid the training teacher in getting his students over the ground of the training-course specialization year.

(*c*) *Summer Schools and Reading Courses.*—In thousands of communities, of course, the community training school does not now seem a possibility. From these fields, as well as from the more favoured centers, selected workers may be sent by the church to take a week's course in religious education at a school of principles and methods. A number of these week-long schools are held every summer. The oldest and in some respects the most advanced in educational development is that held at Asbury

Park, New Jersey, the first or second week in July. The church school's denominational headquarters will be able in the spring to supply information as to these summer school opportunities; as will also the office of the state association.

In the standard summer school, as in the community training school, the studies are planned in a three-year cycle. To unite the work of the three years, reading courses are offered, which students may pursue at home. By means of these courses, frequently supplemented by correspondence with the educational secretary at headquarters, the student is enabled to utilize his regular service in class and department as practice work in his course and is fitted for the higher studies of the second or third year. Several of the denominational headquarters also offer correspondence courses for individual training students who live where an organized class and a teacher cannot be maintained.

8. The Workers' Conference.

Not the least of the training facilities available to the church school is to be found in a properly developed monthly conference of teachers, officers and presidents of older classes. With the pastor as moderator, to keep the program to time, a well-digested docket of necessary business items despatched without delay, and earnest periods of worship at the beginning and conference on problems following the business session, time in addition may regularly be found for a half-hour's study of some vital topic in method. On this topic, announced on a yearly cal-

endar, one of the principals or teachers or officers may be asked to present a paper, to be followed by a short discussion.

Nothing educates us like the expression of the thought that is in us. One year of such meetings as is here described may well bring up the force to a new level of seriousness as to their work and its claims and problems.

9. The Wider Outlook.

Divine grace, ministered through determination, hard work, the pastor's sympathy, full coöperation in the departments, the raising of a fund for paid leadership and the finding of the right leader, may enable the church school to develop its training function as is here described. What will the harvest be?

(*a*) *In the School.*—Advance provision for need, in the form of a waiting list of graduates ready in each department for the next class vacancy, will be the immediate end of our efforts. Several years of steady progress should bring us approximately to that condition. Automatically we shall thus fix a higher rating for our teaching service and increase the pressure for standard educational results. Some of the teachers older in service will improve their work; others will resign. The pupils, especially those of high school age, will respect our calls for attendance and home study as they do not ordinarily respect them now.

(*b*) *In the Church.*—If ours is a church school, it should offer training for church as well as church-school service. Home visitation, church and benev-

olent collecting and finance, leadership and service in aid and missionary societies and church boards, and service in the simpler forms of inter-church co-operation, are among the method specialties that may be offered as elective courses in the church school's training curriculum. As this broadened service is felt in the church life, through the incoming of trained recruits for these needed services, the problem of support for a work so manifestly profitable will be sensibly lightened.

(*c*) *Life Service.*—Abundant experience shows that when real training is anywhere given for voluntary and marginal Christian service, it stimulates some of the students to the point of dedicating to the work their whole lives. The Lord has need of such workers; and every year sees the need increase and the prospect brighten of a living salary and a standardized service awaiting the qualified worker. Already we have the standardized profession of director of religious education and that of the deaconess or trained church worker. Soon we shall in like manner standardize that of the graded teacher of religion, with its basis of church or community support.

It is high time that our church school should seriously consider these coming needs. If we are to be ready to meet them, the boys and girls concerned should be under elementary training now, and every likely recruit of older age should be encouraged to train to the limit of present opportunity. Professional schools exist where a student in residence may complete the training begun at home. Departments

of religious education in Christian colleges are more common than formerly and are doing better work. If one in ten of our enrolled training students is led to turn his eyes to the white field of religious education as his life-call, will not that result alone make all our efforts worth while?

(*d*) *Reciprocity.*—It is American to move. Many of those whom we seek thus to train for service in our own church school and the homes of our parish will in a few years, perhaps in a few months, go elsewhere. What then? Is the effort to be counted lost? Does not the strong school owe a debt to the field at large akin to that which it seeks to pay in its missionary offerings? Should we not rejoice to send forth a stream of leaders who in some less fortunate place may reproduce the standards and the atmosphere of the old school at home?

Mention was made at the outset of this chapter of the drawback of transient workers. It is indeed a discouraging feature of our work. But are we not obligated in honour to give to the field at least as much as the field sends back to us? When every church school is doing its part in the service of training for Christian workers, the evil of transiency will largely disappear.

Assignments

1. Why is training the master task of the church-school administrator?

2. (1) What percentage of the pupil-members of your school should be students in training? (2) In calculating this, what should be taken into consideration?

2e. How does lack of adequate training affect Sunday-school conditions generally?

3a. How does good elementary religious training contribute to training for teaching service?

3b. Name some of the training features of the graded junior course.

3c. What contribution is made by the graded intermediate and senior studies?

3d. (1) Why is it reasonable to set up entrance requirements for the school's training course? (2) What obstacles will this help to remove?

4a, b. Why is the one-year drill-book type of teacher-training manual no longer standard?

4c. Give some of the features of the present standard outline plan for the training course.

4d. What preliminary study may this call for?

5a. Why should the superintendent in need of substitutes let the training class alone?

5b. How may the students training for work with children get contact with the work of their prospective grades?

5c. How may pupil-teaching in the upper grades be handled?

5d. What other chances for practice are available?

6a. How wide is the scope of the training department?

6b. (1) What are the minimum qualifications essential in a successful leader of the training department? (2) How may such a leader be secured?

6c. How shall the training class be taught in the specialized third year of the standard course?

6d. How would you build and equip the room or rooms for a training department in your school?

7a. (1) What help may be sought from the school's denominational headquarters? (2) From the headquarters of the state association?

7b. (1) What is a community training school? (2) Does it supersede or stimulate local training work? How? (3) What should be the relation of the church school to its community training school? (4) If none, what to the need for one?

7c. (1) What is a summer school, or "school of principles and methods," for church-school workers? (2) How does it complement the work of the community training school? (3) How can its work be made continuous from year to year?

8. How can the school's monthly workers' conference be made a training force?

9. (1) Mention some of the results that a well organized training department may be expected to secure. (2) State if you can any such results that have come to your attention.

IX

THE YEARLY PROGRAM

1. The Annual Goal.

(*a*) *Not Sessions but Years.*—Between the work and the ideals of the old-line Sunday-school superintendent and those of a modern church school the distinctions are many. One fundamental distinction should be emphasized; especially as it is subject to personal exceptions on both sides. The superintendent of the earlier ideals was wont to make his plans and do his work session by session. Modern ideals demand that the executive shall make his plans by the quarter, the season and the year.

The goal for next Sunday is not primarily a record attendance and an inspiring session. Success to this extent is surely desirable, providing it can be attained without the sacrifice of higher values. The true goal for next Sunday is rather the making of a definite and standard contribution, in every class, department and assembly, to the lesson-teaching and character-shaping work undertaken for this school year.

The year forms the natural unit of all school work. While the school and the college emphasize terms and semesters or half-years, it must be remembered that they work twenty or thirty hours to the church school's one. The church school should take pains to punctuate its years one from the other, if this punctuation is not already effected by the vacation

period. When this clear marking of the years has been made, it will be possible to formulate and keep in mind an annual educational goal.

(*b*) *When Shall the Year Begin?*—The educational year of the church school will naturally begin, with the graded lesson courses, on the first Sunday in October. No other date fits our American school habits, to which all systems of graded lessons conform. This fixes Promotion Sunday, with its public transfers of pupils, classes and teachers, on the last Sunday of September; in order that all grades may start with Lesson 1 on the following Sunday. An earlier Sunday in September may be taken if more convenient.

Four full terms of three months each is the ideal to be striven for everywhere. But where attendance runs low in the summer, or the school is closed altogether, classes are frequently reorganized and promotions made on Children's Day, the second Sunday in June, or on some other Sunday of that month. This then becomes the school's commencement day for the year; the summer work if any being separately planned for on a reduced scale, with fewer workers and consolidated grades. It is then in order to hold on the last Sunday of September a setting up day, in which the new roll of teachers is called over and provision made for vacancies which have developed since June.

Whenever it may occur, the end of the school's teaching year should be a high day, with formal announcements and the conferring of honours, and with such speaking and exercises as will lend dignity

and interest for all grades to the completion of another unit in each pupil's life-work of religious education.

(*c*) *A Goal for Every Work.*—Back of the public school's commencement lies a year of serious work, the plans for which, in every class, grade and study, were made at the beginning and followed up with determination. Illness or absence of a teacher, difficulties with the heating plant, an epidemic and quarantine—these were not placidly taken as full excuse for failure to keep work up to schedule. Substitutes were found; emergency measures were adopted; the term was lengthened to make up for lost time. The public school takes itself seriously. When the church school does the same, its commencement also will be a really momentous occasion.

The educational leader, therefore, must plan his year of work, not only for the school in general but for each department and class and for every emphasized specialty. He will do this, of course, through the principals, supervisors and teachers concerned, by calling on each to prepare and submit his statement of plan for the coming year's work and results expected therefrom. These drafts, after study in committee and digestion into standard and simple form, will be supplemented by the formulated goals of the general officers and presented to the workers' council for adoption and record; after which each worker will take his carbon slip and keep it before him throughout the year.[1]

[1] A detailed statement of such goals for a Sunday school of fifty members, presumably in a rural neighbourhood, will

No goal for any work, of course, can be more than an estimate of what good work should accomplish in that place within the unit period. No worker is bound by the goal except as he himself accepts it as his challenge. Each worker so accepting will proceed to pass on the challenge to his pupils or underworkers and call on them to join in making the challenge good. The spirit in which these goals are presented, therefore, will have much to do with the success of the effort. No goal should be set that earnest effort by real workers cannot reach. But allowance may be made for the factors of improvement in personal efficiency and in the coöperation and coördination of other lines of work; so that the goal is higher than can be reached unless these improvements are secured.

2. Promotions.

(*a*) *Remaking the Graded Roll.*—The children are constantly growing. If the graded structure of the school is to remain and grow stronger year by year, promotions are inevitable. These may take place semi-annually with the very little children, every three years in schools graded departmentally[1] and annually in all other cases. The effective handling of these promotions will constitute an important feature of the educational year.

be found in the author's "How to Run a Little Sunday School," pp. 117–121. As arranged for a school of this type, the statement covers the five heads of community uplift, development of Christian character, Bible teaching, training for service and self-perpetuation.

[1] Chapter III, 8*b*.

If the name of every pupil, with the grade to which he belongs and the class in which he is now enrolled, lies before the educational director in the school's graded roll, it will be easy to make up the list of those to be promoted from the third grade of one department to the first grade of the next. Promotions within the department will be equally clear. If this roll has not been prepared or is uncertain, promotions will give trouble and may lead to unpleasant personal issues with pupils and parents. Suggestions for making transfers of pupils earlier in the year, in order to bring the graded roll and the roll by classes into closer harmony, were given under Chapter I, 3, above.

(*b*) *The Policy of No Demotions.*—It is not well to demote pupils in the church school for failure to reach a standard set for lesson preparation and mastery of graded studies. If in this or any other way it is learned that the pupil properly belongs in another and younger group, a transfer may be made; but this should rather be done informally and earlier in the year, as suggested in the reference just cited. The information-content of the courses is important; but our dominant aim is spiritual, the growth of character, the development of interest, ambition, enthusiasm, reverence, faith. Fear of demotion is of no avail in the reaching of these ends. Moreover, when a pupil fails to reach the standard it is sometimes his own fault; but the real trouble may lie at home or with the teacher. Our policy should be to give each class each year its full chance to receive and profit by the school's instruction, and at th

year's end to move it along, that its members may be properly grouped for the new year and that room may be made for the others coming on.

(*c*) *Promotion Day Suggestions.*—With the policy of no demotions should go an earnest effort in each department to bring every pupil up to the line, with the assignment of extra honour work for those able to carry it. Credits should be given throughout the year in the classes for work done, with monthly reports to parents of attendance, lesson work finished and other items as deemed vital. If this has been done, it will be easier to insist on lost work being made up before the pupil is ready to move on to the next grade. Honour work, especially in the junior department, is usually given public credit at commencement in connection with the pupil's promotion.

Other suggestions for the conduct of Promotion Day and for work during the year which will tend to its success may be thus summarized:

(1) In the main school assembly, advertise the grades during the year; sometimes by dismissing one grade after another, beginning with the higher grades, sometimes by asking one grade to answer a question or read a passage, and again by references to what a particular grade is studying. This stimulates graded ambition and encourages the pupils to look forward to gaining a grade at promotion, even though at the cost of changing teachers.

(2) In a large school only the names should be read which are promoted from the roll of one department to that of the next; with mention of honours. In a small school it will be possible to read the whole graded roll as it stands for the new year.

(3) Promote from the top down. Announce first those entering the young people's department from the senior, then those intermediates who become seniors, and so on, finishing with the cradle roll members who have become beginners during the year.

(4) Handle each department differently. It is easy to disgust the older pupils with "baby work." In all cases let the pupils of the department to which the promoted pupils go have a hand in the work of welcoming them.

(5) Interesting programs have been prepared for use by the principals of the juvenile departments on Promotion Day. These will usually need pruning, to keep the whole exercise within limits and allow of the necessary general announcements. Give each department its time allowance and see that it is observed.

(6) In welcoming the new juniors from the primary department, the school should present each with a small but clear-print Bible, American Standard Version, suitably inscribed. This provides him with his text-book for the work of the first year junior lessons, standardizes the school's Bible supply, advertises the school to all his friends and takes the place of the useless giving of Bibles at Christmas. Later, as a senior, he will need a reference Bible; not now.

(7) Before closing, each principal should have an opportunity to explain to his department as to the new courses which begin on the following Sunday. The teachers will have received their pupil's and teacher's books at least three Sundays before. The best way to insure this opportunity will be to dismiss the departments to their separate rooms.

(8) Promotion Sunday should be clearly distinguished from Rally Day. The former is a family affair of the school, to which guests may be invited, but in which the school's educational needs have the right of way. Rally Day is a public gathering of all

Sunday-school members and friends, old and new, to emphasize the duty of regular attendance throughout the year. It is best held several Sundays later. The need for any such occasion, with its high-pressure advertising, is a significant sign of our low educational status. Go-to-Sunday-school Day, emphasized in some fields, is a still more popular affair, being an appeal to the whole community. This should come later still.

3. Appointments and Installations.

(*a*) *The Principle.*—Following the problem of making up the new graded roll and carrying it into effect through promotions will come the kindred problem of the recasting of the teaching force. How shall the administration set back the organization to the form it had one year ago, improve and enlarge it where advisable, fill every vacancy, strengthen every weak place, locate each worker where he can do his best for the school, and equip and inspire the whole force for better service?

In connection with the problems of upper-grade teaching, the annual appointment of teachers has already been discussed.[1] The same method should be used with the teaching and staff forces of all the departments.

If the school is not already committed to the principle that no class owns its teacher and no department its principal or assistants, but that every member of the teaching force is subject to appointment where his service will be of greatest good to the school, it should be led to that position and com-

[1] Chapter IV, 6*c*.

mitted to it as a permanent policy. Every Methodist minister is subject to the appointment of his conference. Every Moravian minister takes his ordination subject to the right of his church to send him anywhere, to a home field or to some lonely post on the " far-flung battle line " of that heroic communion. The church schools that have resolutely applied the appointment principle, in place of the old notion that we dare not interfere between a class and its beloved teacher, have found it both workable and popular. Wise management will of course take due note of personal and class preferences and will meet these as far as school interests will allow.

(*b*) *Method of Application.*—The general issue as to annual appointments should be raised and settled, with the mode of operation, early in the year. The only open matter as commencement approaches will then be the various personal applications of the principle. Appointments should be announced as far ahead of Promotion Sunday as the school's seasonal calendar will permit, to allow the new appointees time for advance study of their assigned lesson courses. The resolutions by which the principle is adopted should also indicate the authority that is to make the appointments and when they are to be announced.

The following form of resolutions is suggested:

(1) Every divisional, departmental and class position in the teaching force of this school, including principalships, staff and assistant positions and teachers' chairs, shall henceforth be filled by annual appointment.

(2) Appointments to these positions shall be announced on the Sunday next before Promotion Sunday (on Commencement Day if that is held in June), by the pastor, or in his absence by the superintendent.

(3) Appointments shall be made by a board of appointments, consisting of the pastor, the director of religious education, the superintendent, the divisional and departmental principals and the church committee on religious education (or other central educational authority).

(4) Each principal shall submit to the board his recommendations for the positions of his department and shall be consulted as to any changes in these which the board may deem needful for the common good. Temporary appointments and the filling of vacancies arising during the year shall continue to be made as heretofore provided. (If by principals, so specify.)

(5) Principals, staff officers and teachers, when newly appointed to the force, must first be confirmed as eligible to appointment in the manner now provided. (Specify how.)

(6) No teacher shall be transferred with his or her class to the next higher department, unless at the request of the director of education and the principals of both the departments concerned.

(7) Requests for the return of teachers or other appointees to their former places may be considered by the board only after the appointee has filled the new place for at least two Sundays.

(8) Teachers and others left without appointment shall remain on the roll of the workers' council as reserves for vacancies and for service as substitutes and on committees.

(*c*) *Installations.*—On Promotion Sunday if there is time, or on the following Sunday, or, still better,

at the pulpit service of the church on either of these days, should be held a brief service of installation for the officers and members of the teaching force. It is not desirable that this shall be elaborate and "preachy"; nor is there need of a prepared form other than such as any pastor should be able to write for the school. The service will include an appropriate hymn; a roll-call of the principals and their staffs, with the names of the teachers at the same time or in a separate call; the gathering of all at the desk or pulpit as their names are called; suitable brief Scriptural selections, with or without responses provided to be made by the appointees; a pledge to faithfulness; a verse or two of exhortation; and a closing prayer and benediction.

4. **The General Officers' Year.**

(*a*) *When Shall This Begin?*—The school has a business year as well as an educational year. This also must be punctuated with care, that it may constitute for each officer a definite trust, to be annually reported on and its results compared with the goals and carried to the records.

It is not necessary, and it is seldom desirable, that the school's educational year and its business year should agree. We begin our personal year on the first of January, our business year whenever it suits us to close our books, and our church year, in most bodies, on the first of April or at Easter. It is with this church year, rather than with the graded lesson year, that we should begin and close the official year of the church's school of religion. If this comes in

April, a new administration will have no more time than it needs to prepare for the opening of all departments on a standard scale of efficiency by the first Sunday of October.

(*b*) *Elections and Appointments.*—Following the principles already laid down as to official appointments,[1] the church, through its committee on religious education or its highest governing body, will nominate the superintendent, assure itself informally of his acceptability to the workers' council, and present his name to that body for consideration and election at its meeting next before the close of the school's business year. The newly elected superintendent, then or at the next meeting, will nominate the members of his executive staff—associate, secretary, chorister and librarian,—and the council in like manner will elect them and receive and confirm their appointments to the various subordinate positions.

Responsibility for making this process a means for avoiding friction, eliminating inefficiency and securing each year a stronger and better organized corps of administrative officers will rest with the chairman of the workers' council, who is presumably the pastor. He must see that opportunity is given for frank questioning of the wisdom of any of these appointments, that due regard is had to the principle of promotion for efficient service, and that each appointing officer accepts full responsibility for the training and faithfulness of his subordinates, and for the acceptance of any who may not be present when elected.

[1] Chapter II, 3*c*; 7.

He will also enforce whatever rules the church may have as to the eligibility of new appointees.

(*c*) *Installations.*—On the first Sunday of the school's administrative year, preferably in the pulpit service, the new officers should be installed in the same general manner as the teaching force, but with the use of a varied selection of Scripture and song and a different pledge and exhortation.

(*d*) *Annual Reports.*—Every officer in the superintendent's cabinet should make to him an annual report, covering whatever items he may call for. These should be in hand in time to enable the superintendent to utilize them in the preparation of his report to the church at its annual meeting. They should include statistics of resource, operation and result, with such facts as may show the value of the work and the profitableness of the church's investments therein. All reports should be in writing.

The treasurer's report, while properly made to the workers' council as disbursing body of the school, should be submitted in duplicate to the superintendent with the other reports, as he will need the information it contains. Reports of the department principals and the other special departments, home, teacher-training, etc., may also be called for, to show what the school is now doing and what results of the year's work have been noted so far.

Digesting these, with his own record of service, into one clear, specific and carefully condensed story, the superintendent will prepare the annual report of the school. He will in this make mention of noteworthy records of faithfulness in service and will

endeavour to voice the school's administrative ideals. If the church has a director of education, he may make a separate report or let the educational work of the school be reported by the superintendent, as may be mutually agreed on. Any officer's report may be presented separately if the superintendent and his advisers so agree. All these reports may well be laid first before the workers' council for discussion, amendment and approval, before presentation to the church.

5. The Annual Budget.

Attached to the superintendent's annual report to the church should be his budget of estimated needs for the new year. This indeed should better be prepared in time for previous consideration by the church trustees or other authorities, that they may be enabled to incorporate its total in their church budget for submission to the meeting. The superintendent's report will then be a speech in defense of the school's asking; and if the trustees have scaled down his estimate, he will be in position to plead for the original figure.

In preparing the budget, the experience of the present year should first be carefully studied by means of the treasurer's report, the file of bills payable if any, stocks on hand, and other facts available. Each officer and principal should then be consulted and asked to submit his needs for the year ensuing. A finance committee of the council may then digest these, compare them with the offset resources and with the giving power of the school, and make out

the list of appropriations, to be confirmed or revised in accordance with the action of the church at its annual meeting.

In defending his budget before the trustees of the church, the superintendent may, if he pleases, use the weekly offerings of the school as a sliding scale with which to adjust the financial weight of his proposal to what the church will bear. It is manifest wisdom educationally to train the pupils—all the pupils, not merely those whose parents are church attendants and contributors—to contribute to the support of the church which sustains the school. Be the parish never so wealthy and so interested in missions and benevolences, the school should at least once a quarter make an offering for the support of our church and should understand what it is doing. If the church is poor and needs all that the school can raise, the figures may be reversed, with a missionary or benevolent offering once a quarter; and between these any proportion of Sundays may be taken that will suit the situation. Then, with his offer already ratified by council action, the superintendent may challenge the church to take up the support of their own school, promising in return that the school will stand by the church, and that neither this year nor in the future will the church be the loser by its present generosity.

6. The Festival Calendar.

(*a*) *Forestall Worry.*—At certain seasons in our community life, especially among the children, the festival spirit is in the air. Woe to the superinten-

dent whom the advent of this spirit takes unawares! To some leaders Christmas is a nightmare and a year-long worry; to others it is a precious opportunity. The way to the latter attitude is through a year-long plan of festival preparations, with due regard to educational principles of festival observance.

Some church schools follow the Christian year in their observances. Others take the popular sequence of Easter, Children's Day, Rally Day and Christmas; with Mothers' Day, Thanksgiving and other minor festivals in between. Whichever we use, it is possible so to unite these with the weekly life of the school that the whole shall form one educational, spiritual and social enterprise, each part contributing to the success of the other.

(*b*) *Departmentalize.*—Many of our Christmas difficulties disappear automatically when the school is handled by departments. Where the department meets in its separate room, recognition of all but the most significant festivals should be left with the department principal. The interests and habits of the beginners and primary children are so distinct from those of the older ones that a separate observance by these of the social features of all festivals is entirely in order. This is now the usual plan in the larger schools.

Once a quarter, or at the major seasons of the Christian year, the whole school should assemble on Sunday for its united festival worship. The beginners may march in with the others, take their part in the program, and soon after retire to their room for their own story and worship. This experience

of the visible unity of the school will persist in the memories of even the smallest children until the next festival and will render quite unnecessary that weekly sacrifice of departmental separateness on which some superintendents unfortunately still insist.

(*c*) *Use the Young Folks.*—While the Sunday festival observances are part of the year's educational program, to be handled under the director's lead, with the best efforts of superintendent and chorister to make them spiritually effective, the week-day and evening occasions are part of the social and recreational program. These, too, contribute to the educational program indirectly. Much of their potential educational value is lost when the school fails to make them as far as possible enterprises planned and carried out by the young people.

Busy as the young folks are, they can generally find time for real enterprises that appeal to them as large and worth while, and in which they can be happily associated together. A young people's department, or two classes working together, with the boys and girls helping as needed and next time doing it themselves, can with very little supervision from the adult leaders "put over" a first-class Christmas entertainment for the whole school, and will gain in character and leadership power thereby. But they must be given ample time for preparation, hearty cooperation, sympathy and appreciation and a reasonably free hand.

(*d*) *Use the Graded Work.*—Each department should be encouraged to take its turn in contributing

to the festival program. Instead of having something from each department every time, let the primary department favour the school with something good this quarter, the juniors something better next time, and so on. This may apply both to the Sunday observance and to the evening entertainment. The aim set before the participants should be to make the platform work as far as possible a sample or an outgrowth of the matters it has learned or become interested in. This cannot always be done; but whenever it is done it should be especially commended. Meaningless recitations given in parrot fashion by single children, and didactic platitudes in dialogue form, testify to the poverty of the department's educational program.

At the outset of the quarter, in a junior or intermediate department, the principal may designate some of the work as festival material, to be dramatized, pictured in pageant or tableau form, or presented through selected essays or narratives, or a jointly worked out exhibition of models and maps. A platform map exercise, if well rehearsed, is always impressive. Where drill-work on the Bible books has been done, it may be exhibited by question and answer; some honour pupil acting as interlocutor. If the rest of the entertainment is bright and snappy, an interlude of serious material, well and strikingly presented, will heighten and not mar the success of the show. The festival thus adds zest to the lessons and aids in securing home study and parental interest.

(*e*) *Make the Music Count.*—The Sunday festival

observances may also be made to pay tribute to the general progress of the school. The worship program, instead of being accepted ready-made from the missionary or Sunday-school headquarters of the denomination or bought of a music house, should be worked out by the leader and the chorister and printed in outline for the use of school, participants and congregation. Following the order of worship should come the school's story of its quarter's work, with honours and announcements. The festival thus advertises the school, at less cost than is usually incurred by the use of purchased orders of service.

During the months preceding the festival, the music needed for the program should be introduced and sung in the weekly sessions of the school, with special selections learned by the departments and perhaps by a chorus or quartet. If a properly educational hymnal is in use, it will be easy to select and learn the hymns to be sung by the school. The responsive reading can also be taken from the hymnal, or specially provided. Care should be taken not to infringe copyright by reprinting copyrighted hymns without permission. If the book supply is what it should be, this will not be necessary.

In some schools a certain hymn is always sung at Christmas as that school's Christmas hymn; and so with other seasons. The associations thus established remain through life and help to fix religion as a part of character.

7. Picnics and Outings.

The Sunday-school picnic has a high historical

value. It is the testimony of our predecessors to their belief in social fellowship and the physical side of religious education. The recent developments in organized class life and club activities for boys and girls should never be suffered to overshadow the great day when pastor, superintendent and other dignitaries meet all ages and social classes on the play level and show what they can do. It is a question whether a man is fit to superintend a Sunday school who does not enjoy the annual picnic and cannot see wherein it may be made a means of grace.

Not all picnics, indeed, are entitled to such a rating. The centrifugal forces of the occasion are strong. Family and clique parties tend to get together, ignoring the crowd. Young folks who should be thinking of others go off in squads, or two by two. The burdens of the day are borne by the faithful few. Against these tendencies there should be worked out a plan of centralization that will distribute the responsibilities and keep the crowd attracted together for at least half the day, leaving a reasonable amount of free time for those desiring to organize their own company. Here, as at the Christmas festival, the young people should be challenged to take charge of the social and athletic features on behalf of the school as a whole.

Department picnics and outings have a special value, bringing together as they do the children of like age and their teachers and developing in the department the spirit of fellowship and team play. The tasks of the graded lessons will not seem so hard to accomplish, if asked for by teachers who can lead in

fine games and are willing to spend a fatiguing day in giving pleasure to others. For a department with no separate room, the department picnic or excursion is an invaluable invigorator of department spirit. But under all conditions, there is room in the summer's program for one general picnic or excursion and another outing for every department and organized class.

8. The Ordering of Supplies.

In a well-managed church school every material need will be fully met at all times. Year after year, without breaks and need of explanations, teachers and classes will receive the right text-books and papers on the right Sundays. Festival, financial and secretarial supplies will arrive in time for scheduled use. Hymnals and Bibles needing rebinding will drop out of sight before loose pages are gone and from time to time will reappear in new dress or be replaced. Broken chairs and tables will be attended to. Erasers and crayons will be found in good condition where they belong. The little jolts that slow down a school's educational efficiency will be forestalled by rules, organization and adequate budget provision for upkeep and renewal.

Traditionally, the secretary is purchasing agent for the Sunday school. It certainly conduces to order and system for all supplies to be ordered by one officer, except as may be provided for by giving the department principals allowances for incidentals, which should always be done. But back of the agent should be a purchasing system, audited by the super-

intendent or his associate and operating under a few simple rules, such as:

(1) Principals shall place with the secretary their yearly orders for graded supplies not less than *six* weeks before the first Sunday of the lesson year. (Change number of weeks to fit time required for sending orders and receiving shipments.)

(2) Changes in quantities desired shall be reported to the secretary *three* weeks before the first Sunday of each quarter.

(3) Supplies for principals and teachers, including one each of teacher's book and pupil's book or paper for grades covered, shall be delivered to departments on the third Sunday before date of first lesson.

(4) Supplies for pupils shall be delivered on the Sunday before date of first lesson.

(5) Principals shall retain full sets of the books used in their departments.

(6) Teachers' books not purchased by teachers shall be returned to the secretary (or librarian) at the end of each quarter, together with all left-over pupils' books.

(7) Before ordering new supplies, the secretary shall ascertain how much of next quarter's needs can be met out of stock on hand.

(8) All orders for graded supplies and for periodicals shall first be approved by the director of education and the superintendent (or associate acting as comptroller of the budget).

(9) The librarian shall be responsible for the condition of the hymnals, Bibles and library books. He shall promptly remove from use all loose and damaged books and shall hold classes responsible for damage beyond ordinary wear and tear. He shall from time to time, as needed, submit to the superintendent proposals for rebinding or renewal of book

supplies and for the purchase of new books for the library.

(10) The associate shall be responsible for the condition of furniture, blackboards, maps, pictures and similar equipment. Proposals of purchases of this class of supplies shall be made to the superintendent through him; also proposals for repairs and replacements as needed.

(11) In the weekly handling and the periodic inspection and checking of supplies the officers concerned shall encourage and organize the coöperation of pupils, transferring to them so far as seems wise the responsibility for the service.

(12) No bill for supplies shall be paid without the superintendent's written approval; and no bill exceeding the budget appropriation for the department or item concerned shall be approved or paid without the vote of the workers' council, which shall include a transfer of credit to cover the expenditure so voted.

9. The Workers' Conference Calendar.

If the monthly workers' conference is to be made something more than a perfunctory business meeting, it must have a calendar of topics for the year. These may properly be planned by a committee, the superintendent assisting. The topics should be seasonal, bringing up each month for study and discussion, perhaps for action, whatever can most appropriately be considered at that time. How to make the summer sessions successful, for instance, would be in order for May, while there was still time during June to act on the suggestions brought out in the discussion. The calendar should be printed or posted on the school's bulletin-board.

10. Finding Time for All This.

How shall the superintendent find in his busy week the necessary time for all these items of preparation and performance?

(*a*) *Fix a Routine.*—The only way to do this is to establish a weekly routine. Complete organization saves labour, in that it relieves the superintendent of much that he would otherwise himself have to do. But it brings with it duties of inspection, consultation and supervision; and to build the organization and keep it up is itself a heavy labour. Besides the work of the session hour, the leader must set himself a series of preparatory tasks and must resolutely set apart the time necessary for performing them.

The weekly work of the superintendent may be divided into seven parts. We may call them his seven hours; but only the last need be an hour long, nor will they necessarily come on the seven days of the week. He is more likely to despatch the first three by Sunday night. The more fixed and unbroken the routine, the easier it will be to maintain it against interruption, and the freer the leader will be to put into his seven hours whatever the changing needs of his school may require.

(*b*) *The Seven Hours.*—As thus defined, the seven hours will be:

(1) The Survey Hour. As soon as possible after the platform hour the superintendent must examine the records of the day's work and determine what they tell as to the condition of the school and the conduct and performance of its members. Some of these records he may be able to see during the

lesson hour. Whatever records he needs as manager to inspect he will arrange with the proper officials to have put into his hands. He will provide for the prompt return of these. He will train one of the young people to act as his personal secretary, to make up for him each week the bundle of exhibits he is to carry home. Some of these records this secretary will copy into the superintendent's note-book; others he will put in his bag, while the chief is bidding teachers and pupils farewell.

(2) The Follow-up Hour. The checking up of records must be followed up by action. Members must be made to feel that the leader is watching. Telephone messages, short notes, personal words, brief references from the desk, resolutions introduced in council—these are some of the ways through which contact can be had with the force. As each department comes more and more under the full control of its principal, the superintendent's words to the workers in that department will reach them through their official head.

(3) The Constructive Hour. Early in the week, before the urge of next Sunday's necessities is felt, should regularly come an hour for dealing with work beyond the next session. Only by the faithful maintenance of this hour can the element of progressiveness and readiness for new opportunity be developed in the church school. Dull sessions, diminishing attendance and reliance on pins and other artificial devices for keeping up interest usually indicate the absence of this hour from the leader's routine.

(4) The Study Hour. In this hour the superintendent will make personal preparation for his own work in the next session.

(5) The Hour of Adjustment. Somewhere, late in the week, there must be a time for adjusting the supposed perfection of next Sunday's arrangements to the facts as reported by telephone or otherwise. A

reserve supply of teaching and leadership must always be within call, unless these worries are entirely in another's hands.

(6) The Hour of Spiritual Preparation. The superintendent is a leader of worship, a teacher and a manager. He must handle a large company in one crowded hour, with many distracting cares. He must secure for his platform hour an educational unity that shall impress lives and build character. His week will surely be incomplete if it fails to include a time of waiting on God for the help of His presence through the trying hour of the session.

(7) The Platform Hour. Coming as the outcome of such a routine, the school's platform hour cannot fail to make its due impression.

(*c*) *A Constructive Program.*—As a docket of business for his constructive hour, the superintendent may find help in this list:

(1) The Calendar. Write the dates of the Sundays for this and the next quarter, and against these note events, seasons and topics that must be provided for. Take up these dates for planning and arrangement in the order of their difficulty and importance.

(2) Future Programs. Make a full plan for some Sunday several weeks ahead, and enrich it with the coöperation of others. The hand-to-mouth superintendent cannot get people to read or sing or tell a missionary story, because he knows they will not do so on three days' notice.

(3) Next Meeting of the Workers' Council. In addition to the discussion item on the program for the year, each monthly meeting should have its well-planned docket; especially if the superintendent is to run it from the floor, with the pastor as moderator. The docket drafted, reminders to officers and com-

mittees of the items due from them will naturally follow.

(4) Committee Work. What are the council committees doing? Which one of them is waiting for that set of instructions that the superintendent was to draft when he had the time?

(5) Officers' Work. In his survey of reports the superintendent no doubt saw some features that call for permanent improvements and rearrangements. One of these may now be worked out and turned over to the party concerned.

(6) New Organization. Every step of progress will reveal some new function to be provided for, either by increasing the duties of a present officer or by the establishment of a new office and the training of a new worker.

(7) Community Relations. Not sectarianism or selfishness, but simply lack of time in which to pay attention to notices and to exchange civilities, is the usual explanation of the isolation of a Sunday school from the life of its Sunday-school community. Notices from the county secretary and other correspondents should be laid by for careful attention in the weekly planning hour. Plans for friendly visits with other superintendents may be made at this time.

Assignments

1a. What should be the leader's goal for next Sunday?

1b. When should your school's annual commencement be held? Why then?

1c. (1) How may the church school each year set its goal for every work? (2) What gain can you see in a school's so doing?

2a. How does a well-kept graded roll help at promotion time?

2b. Why should no demoting of pupils be attempted?

2c. Mention some of the gains that would come or have come to your school through a Promotion Day held as suggested.

3a. Why is a school weak where every class owns its teacher and every teacher his class?

3b. What difficulties are met and overcome when we secure in advance the adoption of a school law governing all appointments?

3c. What should be the features of an effective service for installing church-school teachers?

4a. With what other year should the business year of the church school coincide? Why?

4b, c. How should the school's officers be elected and installed?

4d. (1) To whom should the chorister make his annual report? The treasurer? (2) How shall the superintendent prepare his report, and to whom shall it be submitted?

5. (1) When and how should the annual budget of church-school expense be drafted? (2) How may the superintendent get its total accepted by the church?

6a. What festivals or special occasions does your school annually observe?

6b. (1) How should festivals be departmentalized? (2) When, in your judgment, is it best for the entire school to hold its festival together?

6c. (1) Why lean on the young people in planning for festival observances? (2) Under what conditions can this be done successfully?

6d. What is gained when the graded lesson material or other parts of the educational program are drawn on in preparing the festival program?

6e. How may the music of the regular sessions and of the festivals be combined, to the advantage of both?

7. Suggest ways by which the picnic may be made to further the school's educational and spiritual plans.

8. What are the main features of a supply system that will keep all classes, departments and lines fully supplied each Sunday and all bills and charges correctly made and paid when due?

9. Make out a calendar for five successive monthly meetings of the workers' conference in your school.

10a. What is the secret of finding leadership time?

10b. What are the seven hours or periods of the superintendent's week of work for the school?

10c. Name a few items for which he needs the time of the constructive hour.

X

THE SCHOOL'S RELIGION

1. A School of Religion.

What shall it profit a church school if it grow in numbers and popularity, adopt every modern method, listen to the last word in educational science, and fail in causing its pupils to walk with God? How this can be made the outcome of the work is the greatest of the administrator's problems. Everything else is but a step on the way.

(*a*) *Education for Holiness.*—The church school is first of all a school of religion. Back of organization, curriculum and method, the teaching of the Bible and the work of conversion, is the objective of holiness, the life conformed to the likeness of Christ and in all its aspects dedicated to God. That every pupil may grow in grace, the church keeps school. Other objectives are mediate, steps on the way, means of grace that have received approval. In making much of them we do well. But the ultimate end is religion.

(*b*) *Education for Service.*—Holiness comes to expression in love to God and love to man. That conception of the religious life that seeks holiness in solitude and separation from human society is untrue to the example of Christ. He did seek solitude for

communion with God; but He used the strength its hours brought in better and fuller service to humanity. Our educational objective must be neither a selfish individualistic seeking after salvation nor a selfishly motivated satisfaction in having influence, showing power for service and widening the circle of our beneficiaries. It must rather be such a love for God as will see Him in all His works and all His children and will express itself in conduct and service based on a spirit of good-will to all. It is thus, and only thus, that service has a religious value.

(*c*) *Graded Religion.*—To say that our ultimate end is religion is very far from saying that our ultimate end is adult religion. That indeed was the objective of most of the Christian nurture of fifty years ago. No child was deemed "pious" who could not tell his experience of sin and forgiveness in the language of adult conversion. Thanks to the vast revelations of child-study, the application of psychological method to religion and our growth in reverence for personality, we now see that every age of life has its characteristic religious attitudes and modes of expression, and that our ultimate objective can be sought and approximately realized in the free and natural religion of child, boy, youth and man.

Instead, therefore, of seeking to anticipate adult religious experience in childhood, we should rather labour that in each of the successive stages of immaturity the genuine religion of that stage may fully appear. It will soon be outgrown and replaced, as we hope, by the type of religion normal to the next stage; and in due time the full-grown man will have

his man's religion. The frog, as Dr. G. Stanley Hall has reminded us, needs neither tail nor gills. What he needs is to have had these when a tadpole. No more does the tadpole need legs and lungs; if you were to graft them on him he would smother and die. Not the future but the present need of the child is the law of the school.

2. Child Religion.

(*a*) *Love and Obedience.*—For the little child, religious education is largely concerned with the training of the emotions and the will. Our task is to lead him to God as his loving Father and to establish him as a happy and confident child of God. This involves the religious interpretation of the facts of life as the little child meets them; of which the classic illustration is Jesus' nature lessons on the Father's care. As sin, estrangement and reconciliation through forgiveness are among the facts of the child's experience in the home, they can be used to teach corresponding facts in our relation with God. Christ as the Friend of sinners and the Helper of all in need should also be introduced. The natural response of gratitude and desire to please the loving Father may easily be evoked; and its expression in obedient conduct and impulses of self-control will be the child's way of showing his religion.

(*b*) *Child-Lessons in Religion.*—In the standard graded courses of lesson stories for the beginners' and primary departments, with their accompanying pictures, simple texts and song verses, full provision is made for the covering of this ground and a great

deal more. When coöperation from the homes can also be secured, and when the teachers have caught the spirit of their assigned tasks and have made the work of the courses thoroughly their own, and when rooms and equipment and pictures make good teaching easy, the five years of church-school teaching that lead up to the child's ninth year, even though but for an hour each Sunday, are religious education indeed; and their influence on character and the later religious experience is profound.

(*c*) *The Administrator's Part.*—It is therefore the part of the church-school administration, in defense of the sacred rights of childhood to a good start in religious education, to face the question of whether or not courses as thus outlined are actually being given. No substitute can take the place of a real teaching of real religion. Are there in this church school certain unsatisfactory but well-entrenched conditions, which no one has had the courage to disturb? Are the children in consequence being fed, year after year, on religious husks, in the shape of words without child-significance, or false and futile attempts to adapt kindergarten material without understanding of the kindergarten spirit? Then no educational excellence in the upper grades will later give that depth of religious feeling of which the foundation must be laid in the heart of the little child.

(*d*) *Junior Religion.*—To the junior child religion is first and last a matter of obedience. Regulations, in family and school, of that free and outward-looking life that tastes so good and goes so swiftly, form a conspicuous part of his experience. Being

good means to do what one is asked to do and to have one's fun strictly within the limits set by superior authority. It is natural, therefore, that God should be to him the great Lawgiver. The fact of sin and a simple setting forth of God's plan of redemption in Christ as our Saviour can be taught and made clear; and the response of penitence for sin and a genuine struggle against temptation is as normal for the junior boy and girl as is interest in David's exploits and the life of a pioneer missionary.

These evangelical teachings, with the applications to conduct arising therefrom, may be embodied in good junior stories and in projects of expression and service. They may also to a limited extent be presented symbolically in those habit-lessons on prayer, giving, church attendance and daily reading of the Bible which are so needful at this age, and in memory drills carrying some significance even though not fully understood. With this work well done, by teachers whose life attractively presents religion, the junior's religious reactions may be looked for; and however different these may be from the traditional voices of early piety, we may count them as signs of our boys' and girls' normal religious life.

3. The Religion of Youth.

(*a*) *At the Place of Decision.*—The early adolescent is confronted with the task of organizing his personality. As a junior, duty was presented to him in the will of others, and of God as interpreted to him by them. Now he demands his independence; which involves the necessity, if he would continue as a child

of God, that he define God's will for himself. One after another the issues present themselves. Sometimes he settles them wrongly. Sometimes he breaks with father or mother on an issue that is for him simply a matter of the freedom of his soul. What a relief to the perplexities of his spiritual situation if he can be led to see that in deciding once for all to give his life to God in a whole-souled adherence to Jesus as Lord he has found a means of settling all his issues and at the same time has established his freedom from the spiritual dominance of all on earth! The early adolescent who is not in some way given a chance to avow his decision to be a Christian has been deprived of his rights.

(*b*) *Idealism.*—Religious education for intermediates and seniors, then, assuredly includes the call to Christian decision. In some cases this will be the solemn confirmation of a stand taken years before, or taken by parents and now personally assumed. In other cases it will represent a genuine conversion. Sometimes both aspects of the act will appear. But the course of study must furnish the pupil with far more than a series of evangelical appeals, needful as these are at the appropriate season.

If the youth's decision is to have content and value for life, he must in his religious lessons be given material out of which to frame his life's ideal. Biographical lessons, such as form an important part of the graded curricula for these years, must acquaint him with the intimate personalities of many followers of God in Bible and later times. Among and above these must be presented in repeated and cumulative

form the life of Jesus, that he may absorb its characteristics and make its holy aims and aspirations his own.

(*c*) *Service as Religious Expression.*—Activity in practical service for others will be the normal religious reaction from these and correlated intermediate religious lessons, provided ways of rendering such service can be attractively presented to the group or gang. A service program for each class, submitted for adoption with alternative propositions and freely undertaken, is therefore an indispensable part of the religious curriculum at this age. But the continuance of junior habits of Bible-reading, church attendance and giving may also be sought by teachers and leaders, and faithfulness therein taken as signs of love to God. Reverent attendance on public worship (because the pulpit has regard for the worshiper's secrets as to belief, acceptance and approval of what is said) is an especially valuable adolescent means of grace.[1]

As the senior years are reached, we may more and more appeal to the spirit of loyalty to Christ. We may expect the young Christian to show that he is passing beyond the legalistic experience of conformity to a law of obedience into that aspiration after godliness that marks the Pauline sense of freedom from the law and bondage to Christ. A teacher who can call forth these aspirations is at this age a blessing indeed. A social organization in which the religious side is kept prominent is also a needed means of grace.

[1] McKinley, "Educational Evangelism," pp. 173–188.

4. The Religion of Later Adolescence.

(*a*) *Organization for Educational Service.*—At the close of the high-school age, where our present senior department also ends, the church school should have some sort of graduation exercise and should grant its diploma for the completion of the full undergraduate graded course.

The six or seven years of young people's life which follow this significant era, corresponding to the college and post-graduate years, form a period where religious education is received in close and conscious reference to service. Some of the graduates will enter the training class to continue their graded studies intensively, with the prospect of winning diploma credit and taking some teaching or official position. Others will join a class of young people, there under class organization to attack problems and carry responsibilities in church and community, besides pursuing some one of the many profitable elective courses now available. Many will go away to college or employment, returning on visits or at vacation times. What shall we do with them?

All these young people of the church and congregation, present and absent, whether church members or not, and whether or not they are now enrolled in the church school as workers or class members, should be united in one broad young people's organization. This organization will be understood as embracing all in the congregation whose age or graduation record from the church school puts them within seven years from receipt of the school's diploma. Every member whose educational age exceeds seven

years from this point will be honoured as an alumnus or alumna of the young people, welcome as an associate or adviser but ineligible to serve on committees or hold official young people's positions. This universal college rule should not be hard to explain and enforce.

To this permanent, because constantly changing, guild of the congregation, wisely organized under a central committee, should be entrusted the work of uniting, uplifting and religiously educating its members and training them for Christian service. Every activity in which young people are concerned may be counted an activity of the guild,—the devotional meeting, the training class or classes, the organized classes, the mission study classes, the corps of teachers and assistants in each of the church-school departments, the corps of ushers, the correspondence section of students and workers away from home, the singing society, dramatic league, literary circle, or other group;—and all should be represented in the guild management and seated at its public gatherings for business, worship or commemoration. The experience of young people's life in the church during these years should be made a bright and sacred chapter in the story of every one who has lived through it and passed on.

The distinguishing mark of that service which will avail as means of religious education for later adolescents, it will be noted, is reality. It will not do to hunt up some interesting task such as we would find for our intermediates and expect a twenty-year-old to seize it, leaving us adults in undisturbed possession

of our customary franchises of responsibility. What we offer must be something that the church itself has heretofore claimed as its own, or might claim. To take up in its own right, with the pastor's friendly co-operation, the whole problem of developing the religious life of the guild and its members and providing for them adequate training for the service of the church and its community,—this is but the first of the tasks that the young people are ready to undertake, once we realize that until the church makes them its partners they are not interested in its enterprise at all.

(*b*) *Faith, Fellowship, Dedication.*—The religious education for later adolescents must include training in faith. With reason and judgment maturing, answers are wanted to the many new problems of the soul. Every class needs to be a forum, with the widest possible liberty of discussion. The kind of teacher who wants his tadpoles to stay tadpoles will see his class melt away. The way to faith is through intelligent questioning of that we thought was final before. When God is seen as great enough in His love and His working, His justice and His power, to satisfy the young man's ideals, faith will follow; though not always according to childhood's forms.

The later adolescent is also profoundly social. This is the mating time of the species. The sentimentality of middle adolescence past, instinct impels to a wide mingling in social pleasures with those of both sexes, because out of such conditions may come the satisfaction of life's greatest desire. Religion is perfectly at home in this company. The church should foster the plans of its young people, as worked

out in their guild or other organization with adult co-operation, and should encourage the means of religious idealism. Such means are found in earnest weekly young people's meetings, the leadership of the pastor, and regular delegations to inspiring and educative summer conferences and young people's conventions.

When by wise and well unified church administration of religious education such conditions as these have been established, results should appear. The young home-makers should enter on their life of maturity with a spirit of dedication to God's service in their community, and with an appreciation of the religious significance of industrial, commercial and public service and of the supreme sacredness of parenthood. The church should find it easier to be efficiently served in its many places of voluntary labour. And every year should see one or more decisions for the gospel ministry or some one of the many other modern forms of non-commercial dedication to the service of God and humanity.

5. Adult Religious Education.

Adult religious education frequently includes a making up of lost opportunities in Bible study and the rudiments of Christian ethics and theology. Most adult classes include a few near-heathen thinkers, some of whom, it may be, sit high in the rule of the congregation. To open the eyes of such to the viewpoint of Jesus and Paul is good though sadly belated education. Training for teaching, for parental serv-

ice and for Christian citizenship, through special classes, may also figure in our plans for the adult department.

The main adult objective, however, at least for those already Christian by profession, is to teach, illustrate and apply to life the essential principles of the Christian religion. The standard method is discussion; usually with some Bible passage or topic as a point of departure. To help busy workers and burden-bearers to see the religious meaning of the facts and institutions of their daily life; to expound the New Testament philosophy and the implications of the gospel of love as the rule of living; to meet hard questions with illuminating answers; to give help to the soul for its fight of the week to come,—that is the religious education our men and women need; and the department should be organized to facilitate their getting it.

6. The Religion of the School.

(*a*) *The School's Need of Religion.*—To make the church school truly a school of religion, the curriculum in every grade must have its religious side; and the school administration must understand and value that side and take whatever steps may be needful to put it into operation as a teaching force. To this end have we thus reviewed the curriculum and to some extent the teaching organization. Let the superintendent see that his school teaches religion.

But back of the curriculum is the school itself. It also must teach religion. The curriculum is its voice;

and the voice must speak from the heart or its message will not carry. Before a school can hope to teach religion, it must be a religious school.

Some church schools do have religion, or did have it years ago, as their old members can feelingly testify. Others run for years at a "poor dying rate." Some, whose standing was never questioned, fall out over some personal issue and lose their religion in strife, jealousy and bitter recriminations. While such an atmosphere prevails, the teacher of religion labours almost or altogether in vain.

(*b*) *Religion as Personal Life.*—Every teacher and leader in a school of religion must realize the educational necessity that his "manner of life be worthy of the gospel of Christ." No qualification as officer or teacher can make up for inconsistency of behaviour and insincerity of profession. In a school administered on the plans herein laid down, full provision exists for the orderly retiring of the unfit from any place; and each board or other appointing body has full responsibility for every choice and retention. The life of the leaders, as thus known and endorsed, is therefore the life of the school. Let that life teach religion.

(*c*) *Religion as Relationship.*—No insignificant part of the daily life of church-school workers is that which is lived in the presence of the school. The school organization establishes relationships of the members one with another, and other relationships with the offices they hold, the duties they perform and the values they handle. In all these is scope for the exercise and culture of the religious life. Cour-

tesy and consideration, punctuality and exactitude of performance, self-control under provocation, reverence and recognition of God's presence during times and acts of worship, and other evidences of personal walk with God, are mighty forces for the teaching of religion; while every breach and fall from Christian standards is a setback, the more serious as the judgment of adolescence is more keen and pitiless than that of age that knows.

Times of election and promotion are especially valuable opportunities for religion to show its power in the teachers' and leaders' lives. If there is any element of injustice or unwisdom in the rules by which these occasions are governed, he whose religion has the element of courage will bring up the matter in due season and have these rules amended if he can get for his proposals his fellow-workers' consent. When the time comes for decisions, appointments and it may be separations, disappointments and failures to recognize true worth and meritorious service, the religious worker will loyally play the game and look to his Master for justice and reward. For a teacher of growing girls or boys to show such a spirit under trying circumstances is a lesson in religion indeed. Should not the pastor at some convenient season make this clear?

(*d*) *Religion as Service.* — There are church schools where the missionary offerings are treated as a tax that must be grumblingly collected and paid in order that our credit may not suffer. Such schools usually also confine their personal service activity to the making up of one or more Thanksgiving dinner

baskets and the gathering of Christmas gifts for some institution or for the neighbouring poor. In each case there must be a return in the shape of fun for the school and at least a letter of unqualified appreciation from the matron or the missionary, or the school will think itself ill used. Does not such a spirit indicate a rather low level of religion?

In a truly religious school such openings for gifts and service will be seized as privileges and will be occupied without calculation of acknowledgment and return. Givers will not wait until the coming of the festival spirit makes it fashionable and easy to remember the poor; nor will they scrape off into their own bin the heaping top of their missionary measure. Such a spirit will not reduce the joy of service gatherings; nor will gifts so made fail of recognition. The religion of our Lord Jesus Christ is service. Let our school's service be religion.

7. The Service of Worship.

(*a*) *Significance of School Worship.*—In the pulpit services of the church we worship for ourselves, to find soul-strength and pay our duty to the Lord. In the church school we should worship not less but more devoutly, because here we not only draw near to God but bring with us the children, that they too may find the way to Him. Our worship is part of our program of education in religion. In the class the appeal is mainly to intellect and reason; in the worship the appeal is to the emotions of the religious life.

Evangelism and worship ought to go forward hand

in hand. It is strange that the connection between these two outstanding features of church-school life has not been more clearly seen. If the God whose forgiveness we seek, and who so loved the world that He sent His Son to be our Saviour, is a real and living God, then every contact established between our spirits and His divine presence is a step toward fuller fellowship with Him in Christ, or else a step toward the clearer revelation of our sinful self and our own utter need of His forgiving grace. Insistence on purity of doctrine cannot take the place of the publican's prayer for forgiveness and the worshiper's glad and free approach to his Father's footstool. Let every great conviction of truth be taught with positive clearness; and let the way of the contrite heart be kept open, hallowed and free. So shall each of these religious influences support and reinforce the other.

(*b*) *Magnifying the Worship Period.*—The church school being a school, with a complex organization and with many features heading up in a single busy hour, the whole of our order of service evidently cannot be called worship. We should therefore organize it, as was suggested in Chapter I, Section 2; and that part allotted to worship should be "holy to the Lord," religiously kept clear of all frivolity, all interruption and all attempts at instruction.

During the worship period the doors should be closed and all official moving about should be forbidden. The service should as far as possible be automatic, without directions, explanations, the beating of time, the playing over of the tune, or any other

intrusion between the souls of the worshipers and the presence of God. Later, if need be, the leader may drill on material to be used in the next worship service, teach a hymn, explain a passage or correct some fault of behaviour. But in worship he reverently leads in a varied but constant acknowledgment of the reality and the nearness of the loving and hearing God.

The best of our modern church-school hymnals now furnish ample material from which the leader may take his orders of worship. To secure that automatism that makes our church services so quietly worshipful, the same service should be used for a series of Sundays; the service number, with the numbers of the hymns, being posted so that no announcement need be given. Teachers should be drilled apart from the school as to their part in reading the announcement board and leading their classes in reverent participation.

An appropriately phrased call to worship should bring all to their feet, ready for an animated response. Prayers should be brief and for definite utterances and needs. Full use should be made of memory passages that have been learned in the graded courses. Hymns should be sung from an opening chord and chosen to express some desired emotion. If the leader can tell or procure the telling of a brief story embodying the emotion the worship is designed to nourish—gratitude, good-will, reverence, faith, loyalty—it will add to the impression. After an interval of from seven to ten minutes, the doors may be opened, late-comers admitted and the

tension lightened; though the atmosphere of worship will still be cultivated for the rest of the opening period.[1]

(*c*) *The Reverent Opening of Worship.*—What seems to some schools an insuperable obstacle in the way of holding such an opening service of worship is the irreverent atmosphere preceding the opening and the difficulty of promptly bringing the school to order. How to secure even respectful quiet and attention, to say nothing of the worshiper's attitude of reverence, seems a problem. Yet the problem must be solved. We must have discipline, or the higher goal of reverence in worship will be forever beyond our reach.

How is reverence secured in the church? By insuring that no irreverence shall have a chance to develop. The janitor opens the doors and represents church authority till some one arrives to whom the unspoken trust shall pass. There is also a sequence of items in the unwritten program of the church's assembly period,—the incoming and silent prayers of the early worshipers; the arrival of the organist, the ushers, the choir; the musical prelude; the pastor's entry and the opening act. Just such a sequence can be organized for the school's assembly period, with

[1] For many forms of opening worship, with carefully selected and arranged prayers, Scripture selections and hymns, see Hartshorne's Book of Worship for the Church School. For a large collection of stories to be used in these services, with other guidance for the leader, see the same author's Manual for Training in Worship. Professor Hartshorne's theory of educational worship and the experiments on which the Manual is based are discussed in his Worship in the Sunday School.

no break or interval of unorganized time, and with every step leading up to the opening words of devotion.

Every door should have both an outside and an inside sentinel. These should be in their places two minutes before the " zero hour," or substitutes should replace them for the day. As the superintendent rises, the doors should close. The inside boy will then watch the leader for the signal to reopen; while the outside boy explains the rules to the late-comers and awaits the signal of the turning latch to say, " Please go quietly to your seats."

8. The Call to Confess Christ.

In a Christian school which has succeeded in embodying its religion in its life and worship as herein described, confession of Christ will be the normal and obvious act of all but those whom some evil companion or ill-advised parent seeks to hinder. But where the school life is essentially irreligious, spending itself on activities that do not count toward its main objective, such a proposition as the holding of a Decision Day will seem strange, undesirable and fraught with much anticipated danger.

It is educationally indispensable that some provision be definitely made to confront with the call to decision, at least once a year, those from whom a Christian decision is due. In the primary department the little children are equally entitled to be known as followers of Jesus and to hear His loving call; but only in exceptional cases will it be wise for the

church to confirm, baptize or otherwise seal their individual act. The older juniors and the intermediates may be given a wider chance to take a public stand; and for all seniors and young people not yet professing Christians an earnest effort to win them to out-and-out decision should be made and carried up by personal organization to the unconverted of maturer years. How these appeals are to be made each church will, of course, determine for itself.

Preceding such appeals there should be education in the meaning of the decision called for. A proper graded course will contain such teaching; and to supplement this a pastor's class of catechumens is usually formed and in some communions is counted indispensable. Where the school joins with the pastor in this work of evangelical education, and the church holds a public confirmation service, with vows of consecration to Christ made by the confirmed, the act should be considered that church's mode of observing Decision Day.

Following the decisions, likewise, every one who has made any kind of sign of religious interest should be noted, followed with care by teacher and pastor, invited to make his confession complete if that has not yet been done, and given some congenial activity to pursue as evidence and exercise of his newly avowed faith and purpose. Under the plans of class organization, pupil-management of departments and self-organization of the young people's guild already presented,[1] opportunities for such activity will not be lacking.

[1] Chapter III, Secs. 5, 7*b*, 9; Chapter X, Sec. 4*a*.

9. Is Ours a Religious School?

The educational director, the superintendent, the pastor and all who share responsibility for the conduct of the church school may well take up for frequent and prayerful study the question whether their plans are leading in the direction of a fuller and deeper religious life for the school. Religion may be in the studies; and in the hearts of many of the teachers and other workers it may shine. But is it in the school? Does it reach to the homes? Is it felt in the community? Is it a temporary state of revival, or has it the means of its own perpetuation and the nourishing supply of a rich program of worship and brotherly service? Are the little children granted the full franchises of the kingdom? Do those who lead in its counsels walk with God? When such schools have been multiplied and extended to meet the want of them that now prevails, the future of our nation and of the world will be secure.

Assignments

1a. (1) Do you agree that a church school should be first of all a school of religion? If so, give reason. (2) If not, what other end would you put in religion's place?

1b. When has service a religious value?

1c. What are the evils of seeking an adult religious experience in children and youth?

2a. What will be the main features of religious education for the little children in the church school?

2b. By what support and coöperation can this be made effective?

2c. (1) What instances have you observed of a Sunday school that failed to give good religious education to its little children? (2) What would you have done to improve matters?

2d. (1) What would you teach the juniors, as a means for developing their religion? (2) What would you watch for as signs of success?

3a. Why do we owe to our intermediates and seniors a chance to make a public avowal of their decision to serve and follow Christ?

3b. What besides appeals to accept Christ is needed in adolescent religious education?

3c. (1) How will intermediate religion normally express itself? (2) Senior religion?

4a. (1) If the plan of a young people's guild, as outlined, were applied to your congregation, what organizations and activities would be thereby correlated, what changes would be needful, and what benefits might be expected when the plan was fully installed? (2) What sort of service will meet the older young people's religious needs?

4b. (1) With the young people properly organized, what will constitute the main elements of their religious education? (2) What results should be looked for?

5. What is the essence of adult religious education?

6a. Why must the school as well as its lessons be religious?

6b. Why is the life of the leaders, for better or worse, the life of the school?

6c. How does the religion of the school show through its members' relationships?

6d. (1) What sort of service and giving fails to be religious? (2) How would you make it better?

7a. (1) Should school worship be less or more worshipful than church worship? Why? (2) Why should evangelism and worship work together for souls?

7b. Draft an outline service of opening worship that will embody the features suggested.

7c. Draft a program for the assembly period, to control conduct, direct activities and lead up to a worshipful opening of the school. Indicate the hour of each item.

8. (1) How would you handle a day of decision in your school? (2) What preparatory steps would it involve, and what follow-up?

9. (1) On a scale of 100, how would you grade the religious life of your school? (2) Show how you arrive at this conclusion.

APPENDIX A

A Policy for the Young People's Division

(See text, page 63)

On recommendation of its committee on young people's work, the Sunday-school Council of Evangelical Denominations, at its annual meeting in Boston, January 16–18, 1917, adopted a general policy for the handling of church-school work in the Young People's Division, as follows:

I. The Scope

The years of adolescence are regarded as the scope of our work. The natural groupings within these years are recognized as follows:

Group 1—years 13, 14 (12 optional).
Group 2—years 15, 16, 17.
Group 3—years 18–24.

It is understood that these groupings shall in all cases be considered flexible, thus permitting the adjustment of group organization to local needs.

The grouping of any particular pupil is not to be determined primarily by age. His week-day social relations and his mental and religious development are exceedingly important factors.

It should be clearly understood that in the application of these principles in the local school the relative efficiency of the organization of the junior department and of Group 1 should be taken into account in placing the twelve-year-old pupil.

The upper age-limit of Group 3 shall not be understood to prevent the promotion into the adult depart-

ment of those young people who, before passing twenty-four, shall have established homes of their own, or otherwise taken up the responsibilities and interests of adult life.

II. The General Aim

Building on the foundation laid in previous years (the elementary departments), the aim is to produce through worship, instruction and training, the highest type of Christian manhood and womanhood, expressing itself in right living and efficient service.

III. Group Aims

The aim of these groups is to realize in the life of each individual the following results:

In Group 1, (*a*) the acceptance of Jesus Christ as a personal Saviour; (*b*) a knowledge of Christian ideals; (*c*) a personal acceptance and open acknowledgment of these ideals; (*d*) the public acceptance of the privileges and opportunities of church membership; (*e*) the development of the social consciousness, and the expression of the physical, social, mental and religious life in service to others.

In Group 2, (*a*) the acceptance of Jesus Christ as a personal Saviour; (*b*) the testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustment of his life-choices and conduct; (*c*) the expression of the rapidly developing social consciousness through the home, church and community; (*d*) the development of initiative, responsibility and self-expression in Christian service.

In Group 3, (*a*) the acceptance of Jesus Christ as personal Saviour and Lord; (*b*) the maintenance of his tested Christian ideals and the relation of these to the practical work of life; (*c*) the preparation for and a willingness to assume the duties and responsi-

bilities of home-making and citizenship; (*d*) the preparation for and acceptance of a definite place in the organization and work of the church for the community and the world; (*e*) the preparation for and acceptance of a definite place in the work of life, business, professional, industrial; that in and through his daily work he may do the will of God and promote His kingdom in the world.

IV. General Principles

1. The ideal is one inclusive organization in the local church for each group of adolescents. Each of these organizations should provide all necessary instruction and training through classes organized for specific tasks and individual training; the classes to meet separately for instruction, together for prayer, praise and testimony, separately or together for through-the-week activities.

2. In churches where there already exist a Sunday school, young people's societies and other organizations for adolescents, the work of these organizations should be correlated in such a way that it may be complemental, not conflicting or competing. For this purpose there should be in each group a committee composed of the presidents and teachers of the classes, the officers of the various organizations involved, the pastor and any advisory officers appointed to this committee by the local church. These committees in conference with those charged with the work of religious education in the local church should determine the program of study and activities in order to prevent overlapping and duplication of effort.

3. The program of study and activities for adolescents should be such as to develop them on all sides of their nature—physical, social, mental, religious. This should include Bible study and correlated sub-

jects, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.

V. Means

Groupings.—For purposes of administration, the three natural groups may, for the present, be named as follows: Group 1, Intermediates; Group 2, Seniors; Group 3, Young People.

Suggested Form of Organization.—The officers of these groups should be president, vice-president, secretary and treasurer, to be elected by the members of the group from their own number, and a counselor or superintendent, selected by the group in conference with the proper church authorities.

The officers of the group, with the presidents of the organized classes and the counselor or superintendent, shall constitute the executive committee in each group. The pastor and general superintendent shall be ex-officio members of the executive committee. All the activities of the members of each group shall be under the direction of and related to this central executive committee.

Other committees may be formed as needed, preferably short-term committees appointed for special tasks.

Meetings.—Meetings may be held (*a*) on Sunday, as a group, for worship and the expression of the devotional life; in classes, for instruction; (*b*) through the week, for expressional activities as occasion demands, recognizing the physical, social, mental and religious life.

Program.—Any complete program of religious education must include the three factors of worship, instruction and expression.

1. Worship: The program should provide opportunity for training and participation in worship.

2. Instruction: (*a*) Teachers. The teachers should be graduates of a recognized teacher-training course, or its equivalent. (*b*) Time. A class period, at least thirty minutes of which should be given to the lesson. (*c*) Course of study. There should be courses of study graded according to the needs and interests of each group; with elective courses for the young people's group. Definite provision must be made both in lesson material and by practice for the training of leaders for all Christian activities.

3. Expression: Provision should be made so that all worship and instruction shall issue in service for Christ in the home, the church, the community and the world along physical, social, mental and religious lines.

APPENDIX B

Published Graded Lesson Texts

Graded lessons for use in Sunday schools may be classified as (A) International, based on the series of yearly lists of graded lessons issued by the International Lesson Committee; (B) denominational, based on lists formulated by denominational authority; (C) independent, based on lists formulated by a publishing house working independently of denominational or International relationship.

A few facts as to the genesis of the International Graded Lessons will be of interest to administrators using or planning to use them in any of their present forms:

The International Lesson Committee was first formed in 1872, to select the International Uniform Lessons. It was regularly elected and instructed by the successive International conventions, representing

the Sunday schools of all Protestant evangelical denominations in the United States and Canada. In 1912 it was reconstructed, to represent the Sunday-school Council of Evangelical Denominations and the denominations severally as well as the Convention. Originally fourteen, later fifteen, the reconstruction increased the membership to about forty; the denominational lesson editors predominating.

In 1895 the Lesson Committee, to meet a demand from some critics of the uniform lessons, issued a one-year primary course, so-called. This was little used. A more specific demand later arising, it issued in 1901, for use in 1902, a one-year course for beginners, following this with a two-year beginners' course, which had been sanctioned by the International Convention of 1902. This was widely used and led to a demand for other graded courses to follow.

In October, 1906, the International Superintendent of Primary and Junior Work, Mrs. J. Woodbridge Barnes, pursuant to authority given her by resolution of the International Executive Committee, called together a conference of workers at Newark, N. J., to study the spiritual needs of children of the elementary grades, ages four to twelve, and to outline a course of lessons for each of these nine years, to meet the needs thus studied. In April, 1908, the result of the labours of this conference was presented to the secretary of the Lesson Committee, in the shape of nine years of graded lessons for the ages already named. For each year there was a list of fifty-two titles, with Scripture and other specifications for the lesson-writer's guidance.

Meanwhile the current discussions of graded and uniform lessons led to a conference, called by Mr. W. N. Hartshorn in January, 1908, at which all parties agreed that the International Convention, through its Lesson Committee, should continue to

prepare the uniform lessons as long as they were demanded by the schools, and should also prepare a full set of graded lessons, to be used by any who might so desire. In July, 1908, the Convention, meeting at Louisville, Ky., endorsed this policy.

In January, 1909, the Lesson Committee, after having carefully revised the outlines received from the conference, issued three yearly sets—first year beginners, first year primary and first year junior—and continued so to issue these yearly lists until the elementary courses were complete. In October, 1909, the first sets of lessons were introduced into the Sunday schools.

The demand for these new International graded lessons proved unexpectedly large, notwithstanding the many difficulties which the Sunday schools adopting them found in training teachers to use them effectively. The Lesson Committee asked the Graded Lesson Conference, so-called, to reorganize itself under the same chairman and proceed with the drafting of the intermediate and senior lists, for the eight years from thirteen to twenty. This was done, the denominations coöperating. The lists thus prepared were submitted to the Lesson Committee in printed form, and were by them revised and issued from time to time. For the fourth senior year, age twenty, two alternative courses were prepared, one Biblical, "The Bible and Social Living," the other non-Biblical, giving an outline of Christian history under the title "The Spirit of Christ Transforming the World." The whole series of seventeen yearly courses was completed in 1916.

Objections having been raised to certain extra-Biblical features in some of the courses, the Lesson Committee issued alternative lists to cover these features. It has also issued other elective courses for senior and adult students, and has sanctioned the departmental handling of its graded lists. The Com-

mittee of course has no control over anything beyond the use of the designation "International"; and even under this title the publishers have handled the lists rather freely.

Directors and others desiring to study the Committee's lesson lists, with their aims and other introductory matter, can usually procure them through the editorial office of their denominational publishing house, for whose use they are furnished.

A. International Texts

1. The Syndicate issues. Immediately upon release of the first graded lists, the Congregational, Methodist Episcopal, Methodist Episcopal South and Presbyterian houses formed a syndicate to issue jointly the entire International graded lesson series. The lessons were written by members of the conference which had discussed and selected the lessons and were carefully edited by the lesson editors of these denominations—Drs. Sidney A. Weston, John T. McFarland, E. B. Chappell and J. R. Miller. Each house used its own title-page and trademark, Pilgrim, Berean or Westminster; but otherwise the text-books were the same. Many other denominations also used these issues, the title-pages carrying the denominational name and imprint. In 1914 the Presbyterian house withdrew from the Syndicate, after it had coöperated in the issuance of the first fourteen of the seventeen courses. In 1917 and 1918 the Syndicate lessons were entirely revised and reissued, with many improvements.

2. The Keystone issues. With equal promptness the American Baptist Publication Society, under the editorial leadership of Dr. C. R. Blackall, brought out and has since revised its own independently written "Keystone Graded Lessons," based, like those of the Syndicate, on the International lists, with some modifications.

3. The Southern Baptist Convention followed a little later, using the strictly Biblical material furnished alternatively in the International lists, and published for their constituents a complete graded series.

4. The Standard Publishing Company (Disciples), and the Christian Board of Publication (Disciples) each issue a complete series based on the original International outline.

5. Several other publishing houses, denominational and independent, including the Universalist Publishing House and The Sunday School Times (undenominational), have at various times issued text-book material based wholly or in part on the International graded lessons.

6. The Presbyterian house, after its withdrawal from the Syndicate, formed a new syndicate of Presbyterian and Reformed houses and began the issuance of "International graded lessons, modified," in departmental issues published in periodical form. Each periodical is intended for use in all three of the yearly grades of the department concerned. The lesson books and papers are dated and like the uniform lesson quarterlies are freshly issued whenever the course is repeated; that is, every three years.

B. Denominational Texts

The Department of Religious Education, representing the Protestant Episcopal Church in the U. S. A., issues the Christian Nurture Series, published by the Morehouse Publishing Company, Milwaukee, Wis. It covers all grades. The lessons are prepared and constantly revised by commissions, numbering over one hundred persons, under the guidance of the Department.

The Lutheran Publication Society, representing the United Lutheran Church in America, issues, from its headquarters at Ninth and Sansom Streets, Phila-

delphia, the complete graded series of text-books, papers, pictures and appliances formerly furnished by the General Council, now united with the General Synod. This series is now being rewritten and recast. It also issues the "Augsburg" imprint edition of the Syndicate's International texts.

The Friends' General Conference, from its Central Bureau, 150 North Fifteenth Street, Philadelphia, issues a set of graded lessons covering nearly or quite all the grades, with courses for adults. The juvenile lessons are partly based on the International graded lesson topics.

The Unitarian Sunday-school Society, from its headquarters, 25 Beacon Street, Boston, issues the Beacon Series of graded lessons, covering all grades. These lessons, with the earlier texts which preceded them under the same distinctive name, were used by the schools of this denomination for many years prior to the issue of the International graded texts.

Information concerning any of these lessons, or concerning the lesson policy and available issues of any denomination not here listed, may be secured from the denomination's publication headquarters.

C. Independent Texts

In addition to various publications intended for graded teaching in some department of the Sunday school, or available for such use, the following complete systems of Sunday-school graded study are offered:

The Completely Graded Series, published by Charles Scribner's Sons, 597 Fifth Avenue, New York. This series is the successor to the Bible Study Union or Blakeslee Lessons, issued about 1891 by Dr. Erastus Blakeslee and used by a large company of Sunday schools prior to the introduction of the International Graded Lessons. From the Bible Study

Union, organized by Dr. Blakeslee, the publication of these partially graded lessons and their "completely graded" successors passed to the firm which publishes them now. The series provides for all grades.

The Constructive Studies, published by the University of Chicago Press, Chicago, is a series of texts covering all grades and intended for use in the Sunday school. It is the outgrowth of the "constructive Bible studies" promoted for many years by President William R. Harper and his colleagues in the American Institute of Sacred Literature. Like the Completely Graded texts, these books represent a high degree of scholarship and an appreciation of the ideals of religious education.

APPENDIX C

The Standard Teacher-Training Course

(See text, page 180)

Besides the titles adopted by the Sunday-school Council for the eight units of the first and second years, as given in the text, these were in 1917 adopted for the five parallel courses of the third year. Numbers indicate the number of lessons in each section.

Beginners and Primary Units.—(In publication, the courses for beginners and primary teachers may be separated if publishers so desire.) Specialized Child-study (beginners and primary age), 10; Story-telling (selection and telling of stories, with practice work in class), 10; Beginners and Primary Methods (including practice-teaching and observation), 20.

Junior Units.—Specialized Child-study (junior age), 10; Junior Teaching Material and Its Use (story-telling, analysis and emphasis, with practice-teaching), 10; Christian Conduct for Juniors (includ-

ing special reference to habit and Christlike action), 10; Junior Department Organization and Methods (with practice-teaching and observation), 10.

Secondary (Young People's) Units.—Specialized Study of the Pupil (intermediate, senior and young people's ages), 10; Material for Secondary Teaching (studied with reference to the development of Christian character), 10; Christian Doctrines and Institutions (in relation to the life and thought of the pupil at this age), 10; Methods for Intermediates, Seniors and Young People, 10.

Adult Units.—The Psychology of the Adult and His Religious Education, 10; How to Present the Social Message of the Bible and Its Modern Application, 10; Adult Aims and Methods, 10; The Church, Its Activities and Leadership, 10.

Administrative Units.—History and Principles of Religious Education, 10; The Educational Task of the Local Church, 10; The Sunday-school Curriculum, 10; Sunday-school Management, 10.

Bibliography

Among recent books bearing on church-school administration, these may be mentioned:

Stout, John Elbert. Organization and Administration of Religious Education. Covers week-day and collegiate religious instruction, in addition to the work of the Sunday school, from the viewpoint of a professional educational administrator. Abingdon Press, 1922.

Bower, William C. A Survey of Religious Education in the Local Church. Explanation of the survey method; full schedules of queries covering the church school, generally and by departments. A guide to clear and detailed administrative thinking. University of Chicago Press, 1918.

Cope, Henry F. The School in the Modern Church. Stimulating presentation of the new ideals in local religious education; useful bibliography appended. Doran, 1919.

Other books of this introductory type are:

Betts, George Herbert. The New Program of Religious Education. Abingdon Press, 1921.

Bower, W. C. The Educational Task of the Local Church. Front Rank Press, 1921.

Useful for detailed suggestions on several of the topics named below, especially II, III, VI and X:

Faris, John T., editor. The Sunday School at Work. Chapters by various authors on special topics in Sunday-school administration. Westminster Press, 1914; revised ed., 1915.

Of special value on the chapter-topics named:

I. The Church School Organized:

Athearn, Walter S. The Organization and Administration of the Church School. A brief handbook of principles of administration, with suggested methods, from the educational viewpoint. Pilgrim Press, 1917.

Cope, H. F. The Modern Sunday School and Its Present-day Task. A study of practical administrative church-school method. Revised from the author's 1905 book. Revell, 1919.

Cunningim and North. Organization and Administration of the Sunday School. Abingdon Press, 1919.

Lawrance, Marion. How to Conduct a Sunday School. Management problems practically treated, from the viewpoint of an experienced field worker, who was also for over thirty years superintendent of a large city Sunday school. Revell, 1905; revised ed., 1915.

Fergusson, E. Morris. How to Run a Little Sunday School. Revell, 1916.

II. The Official Staff:

Brown, Frank L. The Superintendent and His Work. Detailed suggestions, well arranged, with index. Methodist Book Concern, 1911.

McEntire, Ralph N. The Sunday-school Secretary. Detailed suggestions, with comparison of various methods and numerous sample forms. Methodist Book Concern, 1917.

On the chorister's work, help can be had in a study of any of the recent high-grade school and church-school hymnals, especially:

Smith, H. Augustine. Hymnal for American Youth. The Century Company, 1919. See also a series of accompanying pamphlets based on this collection, by Professor Smith's fellow-workers; same publisher, later dates.

Valuable suggestions on the handling of a Sunday-school library will be found in The Sunday School at Work, listed above.

III. Divisions, Departments and Classes:

Athearn, W. S. The Church School. Includes a careful educational study of each department, with numerous lists of books, pictures, story material, etc. Pilgrim Press, 1914.

Bryner, Mary Foster. The Elementary Division Organized for Service. Revell, 1917.

Baldwin, Maud Junkin. The Children's Division of a Little Sunday School. Westminster Press, 1922.

Maus, Cynthia Pearl. Youth and the Church. The program of work for the intermediate, senior and young people's departments, in conformity with the 1917 standard of the Sunday-school Council. Standard Publishing Company, 1919.

Wood, Irving F. Adult Class Study. Analysis of what constitutes effective teaching in the adult class; lists of courses. Pilgrim Press, 1911.

IV and VIII. The Teaching Staff; Training:

McElfresh, Franklin. The Training of Sunday-school Officers and Teachers. Abingdon Press, 1914.

Athearn, W. S. The City Institute for Religious Teachers. University of Chicago Press, 1915.

Slattery, Margaret. A Guide for Teachers of Training Classes. Leader's manual for the now superseded Pilgrim training course, but suggestive for guidance of practice-teaching. Pilgrim Press, 1912.

Text-books of special value for the teacher-trainer:

Betts, G. H. How to Teach Religion. Abingdon Press, 1919.

McKeever, William A. How to Become a Successful Sunday-school Teacher. Standard Publishing Company, 1915.

V. The Course of Study and Expression:

Pease, George W. An Outline of a Bible-school Curriculum. Suggestive, though now largely of historical value, as a pioneer work in this field. University of Chicago Press, 1904.

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Hutchins, W. Norman. Graded Social Service for the Sunday School. University of Chicago Press, 1914.

VI. The School and the Home:

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VII. The Building and Equipment:

Athearn, W. S., editor. The Malden Survey. See text, p. 160. Doran, 1920.

Evans, Herbert F. The Sunday-school Building and Its Equipment. Based on the modern educational viewpoint. University of Chicago Press, 1914.

Burroughs, P. E. Building a Successful Sunday School. Full and helpful on housing and equipment. Revell, 1921.

IX. The Yearly Program:

Lawrance, M. Special Days in the Sunday School. Revell, 1916.

X. The School's Religion:

Hartshorne, Hugh. Childhood and Character. Pilgrim Press, 1919.

Same. Worship in the Sunday School. Teachers College Publications, 1913.

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Same. Manual for Training in Worship. Scribners, 1915.

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